OR, A

COLLECTION

OF THE

Speeches, Private Passages, Letters, and Prayers of those Persons lately

EXECUTED,

Viz.

Tho. Harrison, Octob. 13.
Jo. Carew, Octob. 15.
Jo. Cook, and *Hugh Peters*, Octob. 16.
Tho. Scot, *Greg. Clement*, } Octob. 17.
Ad. Scroop, and *Jo. Jones*, }
Dan. Axtell, and *Fr. Hacker*, Octob. 19.

WITH

OBSERVATIONS

ON THE SAME.

Wherein their pretended SANCTITY is Refuted, and a further Inspection made into the *Lives* and practices of those Unhappy and Trayterous *Polititians*.

By a *Person of Quality*.

1 Cor. 13. 3. *Though I give my Body to be burnt, and have not Charity: it profiteth nothing.*

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BRITISH MUSEUM

— 11 —

To the Readers.

THough it be a Moral borrowed from Antiquity to ſpeak, *De Vivis nil niſi vere, de Mortuis nil niſi bene*: Yet when the Hand of Juſtice writes *Traytor* in Capital Letters on a mans Front, we may diſpence with that Old Adage, and tell the World, that 'tis a Sin to ſpeak well where every Action gives us the Lye. Eſpecially when we ſee that next our Saviours Crucifixion, never Sins wore a deeper Dye, than the Horrid Cruelties of theſe Matchleſſe Regicides. Who yet endeavour in their Deaths (like ſo many *Ravilliacks*) to ſtrengthen their deluded followers in thoſe Damnable Principles, for which they had ſo juſtly Forfeited their Lives; pretending they were Souldiers under Chriſt's Banner, when they paid Devotion to the Devils Colours.

The last Legacy they leave their Surviving Friends, is Rebellion, cloaking it under the Fair Pretence of Conscience and Religion. That so by Publishing to the World their pretended Innocency, in these Seditious Papers, they might beget in the Credulous Multitude a good Opinion of their Proceedings, and Ingage them into a Prosecution of their so Glorious a Cause; The Consequences whereof we might have Sadly Felt, had not his Majesties Care and Prudence prevented.

Not therefore to insult on their Misery, or make their Ruines a Step to my own Preferment, but clearly to undeceive such light Judgements which are blown by every Wind into a several Opinion, have I subjoyned short Observations on each mans particular Behaviour, where the Candid Interpreter weighing in an Equal Ballance, their Black and Bloody Lives with these last Dying

7 DE61

Speeches,

Speeches, may easily find that their *Simulata Sanctitas*, was but *duplex Iniquitas*, and their Burning Zeal, but an *Ignis fatuus*; to lead the rest of their Crew to the same Destruction. But I hope they will be more Wise, and by these mens Deaths, learn some other way to Happiness than through the Ruines of their King and Country. Blood will have Blood, and Murder (especially of Kings) never passeth Un-revenged.

Raro antecedentem scelestum
deseruit pede pœna claudo.

That God, who hath so Miraculously Preserved our King hitherto, Protect him from all Evil Machinations, and at last render England *happy in him, and him blessed in the Loves and Loyalty of his People, which shall be the dayly Prayer of,* Reader,

Decemb. 16. 1660.

Thy Friend, and His Majesties Faithfull Subject,

W. S.

Some Occaſional Speeches, and Memorable paſſages of Major General Harriſon's, *after his comming to* Newgate: *With his Speech upon the Ladder.*

THe day of his comming to *Newgate* from the *Tower*, at night he ſent his Wife word that that was to him as his Wedding-day.

When the Sentence was pronounced, he ſaid, whom men have Judged, God doth not condemn, *Bleſſed be the Name of the Lord.*

And as he was carried away from the Court through the crowd, the People ſhouted; and he cryed, *Good is the Lord for all this; I have no cauſe to be aſhamed of the Cauſe that I have been engaged in.*

Some Friends askt him how he did; he anſwered, Very well, and cannot be in a better Condition if I had the deſires of my Heart; we muſt be willing to receive hard things from the hands of our Father, as well as eaſie things. When he came to *Newgate* there was Chains put upon his Feet, and he ſaid, Welcome, Welcome; Oh this is nothing to what Chriſt has undergone for me; this is out of his great loving kindneſs and faithfullneſs, and my God is All-ſufficient in all Conditions. And alſo ſoon after his comming to the Dungeon in order to his Execution, a Woman belonging to the Gaol, who was ſent to make clean the Room, and to make a fire for him, was askt when ſhe came out by divers people (whereof ſome were Scoffers) how the Major General behaved himſelf, and what he ſaid. To which ſhe anſwered, She knew not what he had done

done to deserve to be there; but sure she was that he was a good man, and that never such a man was there before, for he was full of God, there was nothing but God in his mouth; so that it would have done any one good to have been near him, or with him: And his Discourse and frame of Heart would melt the hardest of their hearts.

Some time after he was put into the Hold, Three Ministers of the City were sent by the Sheriff to discourse with him.

And their Discourses was to endeavour to convince him,

First, *Of being guilty of the Kings blood.*

Secondly, *Of Mr.* Love's *death.*

Thirdly, *Of breaking the Old Parliament.*

Fourthly, *Of being loose in Family duties, and the Observation of the* Lords *day.*

Fifthly, *Of the justness of this thing that was upon him, by reason of his iniquity.*

To which he answered, As to the Blood of the King, I have not in the least any Guilt lying upon me; for I have many a time sought the Lord with Tears to know if I had done amiss in it, but was rather confirmed that the thing was more of God than of Men: And besides what I did, I did by Authority of Parliament, which was then the only lawfull Authority; for God owned it by pleading their Cause, and fighting their Battels for them; the Lords People owned it by rejoycing in it, and praying for it; the Generality of People both in *England*, *Scotland*, and *Ireland*, owned it by yielding Obedience to it; Forein Princes owned it by sending their Ambassadors; therefore it was rather the Act of the Parliament, than ours, that was their Servants. He declared that he was very tender of

the King, insomuch that the King himself did confess that he found him not such a person, as he was represented to him (when he was brought out of the *Isle of Wight*) and that he had some skill in Faces, so that if he had but seen his Face before, he should not have harboured such hard thoughts of him.

Secondly, as to Mr. *Love*'s Death, I was in *Scotland* when he was Condemned, and had no hand in it in the least. They desired to know if he did not say then, *That if a Godly man so transgresse as to bring himself under the Condemnation of the Law, it were not a just thing for him to suffer for his sin*; he told them he did not remember that he did say so, but then said, *If a Godly man did so transgress a righteous Law, he ought to suffer as another man.*

Thirdly, The breaking of the Parliament was the Act and Design of General *Cromwell*, for I did know nothing of it; that morning before it was done, he called me to go along with him to the House, and after he had brought all into disorder, I went to the Speaker and told him, Sir, seeing things are brought to this pass, it is not requisite for you to stay there; he answered, he would not come down unless he was pulled out; Sir, said I, I will lend you my hand, and he putting his hand into mine, came down without any pulling; so that I did not pull him; indeed afterwards I was glad the thing was done, for I did see they did intend to perpetuate themselves, without doing those desirable things which were expected and longed for by the Lords people; and apprehending that God had done his Work by them, and that he had some worthy persons to come upon the Stage; the Lord is my Witness that I had no Self-end in that Action, but it was out of the Integrity of my heart to the Lord.

Afterwards

Afterwards when *Cromwell* and his Party did set up themselves in their room, I abhorred them and their wayes, and suffered imprisonment by reason I would not joyn with them in that iniquity, and go against my Conscience; there is nothing of this also that lyes as guilt upon me.

Fourthly, Concerning Family Duties, and the observation of the Lord's Day, there stands my Servant, let him speak to it; for he hath lived with me about this eight years.

The Servant answered, *That those Reports were very false: for his Master was a man in a manner wholly devoted to Religious Exercises, very frequent in Prayer, and diligent in expounding the Scriptures, to the great comfort and consolation of his whole Family, and that he was very zealous in observing the Lords Day.*

Fifthly, He said, That the Lords Spirit did witness with his Spirit, that all his sins were done away by Jesus Christ; and that he had peace with God, and was assured that this was not come upon him for his iniquity.

They discoursed of many other things, but these were the chiefest, so far as one then present could afterwards remember. He parted very sweetly and lovingly with the said Ministers; and they told him that they came then by the desire of the Sheriff; but that they would willingly come again upon a Christian account.

Many Friends came to visit him whilest he was in that place, and found him full of the joy of the Lord; so that some apprehended he was cloathed with the Spirit of the Lord.

The Sheriff came that morning that he was to die, and told him, that in half an hour he must be gone.

He

He answered, That he was ready, and would not have him stay at all on this account. But the Sheriff left him to stay a little longer, and in the mean time he was longing for the Sheriffs comming, and as his Friends judged he was in haste to be gone, and saying he was going about a great work for the Lord that day; and that his support was, that his sufferings was upon the account of Jehovah the Lord of Hosts: He said, he looked upon this as a clear Answer of his Prayers; For many a time (said he) have I begged of the Lord, That if he had any hard thing, any reproachfull work, or contemptible service to be done by his People, That I should be imployed in it; *And now blessed be the Name of God, who accounted me worthy to be put upon this service for my Lord Christ: Oh, this is nothing to what Christ hath suffered for me!*

He parted with his Wife and Friends with great joy and chearfullness, as he did use to do when going some journey, or about some service for the Lord. He told his Wife, He had nothing to leave her but his Bible; but that he was assured that God would make up all her Losses in due time; and desired that Those that did love him, should manifest their Love in being loving and tender to his dear Wife.

Some passages at the Dungeon door as he came forth, The Sheriff commanding the Keeper to acquaint Mr. *Harrison* he must go to suffer. The Keeper came forth and returned Answer, That he was ready when he pleased. Then the Sheriff commanded the Keeper to fetch him forth; so he came forth immediately, sooner than was expected; (running down the Stairs with a smiling countenance) by reason

ſon of his ſudden coming, the door (that he was to go up a pair of ſtairs at) was not opened, which occaſioned his ſtay in the Hall till the Keeper could be found; and there one Mrs. *M.* took him by the hand, and ſaid with a loud voice, *Bleſſed be the great God of Hoſts, that hath enabled you, and called you forth to bear your Teſtimony; the God of all grace and peace be with you and keep you faithfull to the death, that you may receive a Crown of Life.* With that one of the Officers pulled the Woman away by the ſhoulder, ſaying, Away with this Woman, ſhe ſtands prating here. But the Major General replyed, Be not offended with her, ſhe ſpeaks Scripture-language: So they thruſt her away from him, and would not permit any to ſpeak more to him in that place. Then he ſpeak ſaying, *I bleſſe God that hath called me forth, and hath enabled me in the power of his ſtrength, to offer my life with ſatisfaction and chearfullneſſe in obedience to the will of God. I bleſſe the Lord I am full of the manifeſtation of his love in the Lord Jeſus; It's a day of joy to my ſoul. I ſay God hath enabled me, to whom all the Powers of the world are but as the drop of a Bucket*; And ſaid he, *I do find ſo much of the joy of the Lord coming in, that he was carried far above the fear of death, being going to receive that glorious and incorruptible Crown which Chriſt hath prepared for him.*

Then he was carried into a room where the common priſoners were, and told them what a ſad thing it was to be condemned to dye, and to want the love and favour of God: But it's not ſo with me; for though I dye, yet I know I ſhall live with Chriſt to all Eternity; and this is out of the exceeding riches of the grace of God; for he it is that maketh the difference: For as I am in my ſelf, I am a baſe, vile and nothing-creature; but compleat in him who is the

Head

Head of all Principalities and Powers. Poor men! I wiſh you all as well as I do my own Soul. Oh that you did but know Chriſt! his bowels earns towards the greateſt of ſinners; his bloud is ſufficient to do away the deepeſt iniquity; he waiteth to be gracious, and is willing to receive all that come unto him: Oh therefore labour to come to Chriſt, your time in this world is ſhort and uncertain; you are walking upon the brink of Eternity, and are ready to drop in every moment, if you dye without the fear of God, you will be miſerable for ever and ever; but if you come to know Chriſt to be yours, it will be your joy and happineſſe world without end. He then put his hands into his pocket, and gave them ſome money, and wiſhed them to take heed of ſinning againſt the Lord. And from thence was carried upon the leads on the top of *Newgate*, ſo that he could ſee the greateſt part of the City, he then ſaid, *The Earth is the Lords, and the fulneſs thereof, and there is nothing hid from his eyes.* From thence he was carried down two pair of ſtairs, where he was tyed about the back, breaſt, and ſhoulders, he took the Rope in his hand, and ſaid, *Friends take notice that God gives me power to receive this with thanksgiving*, and he helped the Serjeant to put on the rope. Then a friend came weeping to him to take her leave of him: he ſaid, *Hinder me not, for I am going about a work for my Maſter.* Then looking about him ſaid, *Sirs*, it's eaſie to follow God when he makes a hedge about us, and makes liberal proviſion for us; but it's hard for moſt to follow him in ſuch a diſpenſation as this; and yet my Lord and Maſter is as ſweet and glorious to me now, as he was in the time of my greateſt proſperity.

He alſo ſaid this I can ſay for my ſelf, *That according to the Light that God hath given me, I have ſerved him and*

and my Country with integrity and uprightneſs of heart, not willingly nor wittingly wronging any; But this have I done with much infirmity and weakneſs. One telling him that he did not know how to underſtand the mind of God in ſuch a diſputation as this; He ſaid, *Wait upon the Lord, for you know not what the Lord is leading to, and what the end of the Lord will be.*

After this addreſſing himſelf to a Gentleman, he ſaid, *I dare not, nor cannot be a pleaſer of men*: A Friend anſwered, it appeared ſo by your declining *Cromwel's* Intereſt; which words he aſſented to; and further ſaid, the manner of my ſpeaking before the Court may ſeem ſtrange to ſome; but my Deſign was not to approve my ſelf before men, but God; and what I ſaid was according to my Conſcience. And as the Rope was tying on, he repeated *Iſaac's* words to *Abraham*, *Father, here is the Wood, but where is the Sacrifice?* And alſo ſaid, *If the Lord ſee good, he can provide another Sacrifice; he can deliver thoſe that are appointed to dye; but his will be done, Death is not terrible to me; yea, it is no more to me than a Ruſh, I have learnt to dye long ago*: And was often heard to ſay concerning the Lords diſpenſation to him and his people, *Shall not the Lord do with his own what it pleaſeth him?* And ſo parting with his Friend, went down Stairs to the Sledge, and ask'd, Which way muſt I ſit, for I am not acquainted with this; *Good is the Lord in all his wayes.* Then he was carried away in the Sledge, having a ſweet ſmiling Countenance, with his eyes and hands lifted up to Heaven, his Countenance never changing in all the way as he went to the place of Execution, but was mighty chearfull, to the aſtoniſhment of many. He called ſeveral times in the way, and ſpoke aloud, *I go to ſuffer upon the account of the moſt glorious Cauſe that*

ever

ever was in the World: As he was going to ſuffer, one in a deriſion called to him, and ſaid, Where is your *Good Old Cauſe*? He with a chearfull ſmile clapt his hand on his Breſt, and ſaid, *Here it is, and I am going to ſeal it with my blood*: And when he came to the ſight of the Gallows, he was tranſported with joy,& his Servant asked him how he did; he anſwered, Never better in my life. His Servant told him, Sir, there is a Crown of Glory ready for you; O yes! (ſaid he) I ſee it. When he was taken off the Sledge, the Hangman deſired him to forgive him? I do forgive thee (ſaid he) with all my Heart, as it is a Sin againſt me; and told him, he wiſht him all happineſs; and further ſaid, Alas poor man! thou doſt it ignorantly; the Lord grant that this Sin may not be laid to thy Charge; and putting his hand into his Pocket, gave him all the money he had; and ſo parting with his Servant, hugging of him in his arms, and went up the Ladder with an undaunted countenance.

Major General Harriſon's *Speech upon the Ladder.*

Gentlemen!

I Did not expect to have ſpoken a word to you at this time, but ſeeing there is ſilence commanded, I will ſpeak ſomething of the work God hath in hand in our daies.

Many of you have bin witneſſes of the finger of God that hath been ſeen among us of late years in the deliverance of his People from their Oppreſſors, and in bringing to judgement thoſe that were guilty of the precious blood of the dear Servants of the Lord: And how God did witneſs thereto by many wonderfull and

and evident testimonies, as it were immediately from Heaven; insomuch that many of our Enemies, who were Persons of no mean Quality, were forced to confesse, *That God was with us, and if God did but stand neuter they should not value us*; And therefore seeing the Finger of God hath been pleading this Cause, I shall not need to speak much to it: In which work I with others were engaged; for the which I do from my Soul blesse the Name of God, who out of the exceeding Riches of his Grace, accounted me worthy to be instrumental in so glorious a work; and though I am wrongfully charged with Murder and Bloodshed, yet I must tell you I have kept a good Conscience both towards God, and towards Man; I never had malice against any man, neither did I act malitiously towards any person, but as I judged them to be Enemies to God and his People: And the Lord is my witnesse that I have done what I did out of the sincerity of my heart to the Lord. I blesse God I have no guilt upon my Conscience, but the Spirit of God beareth witnesse that my Actions are acceptable to the Lord through Jesus Christ; though I have been compassed about with manifold infirmities, Failings, and Imperfections in my Holiest Duties; but in this I have comfort and consolation, that I have peace with God, and do see all my sins washt away in the blood of my dear Saviour. And I do declare as before the Lord, that I would not be guilty wittingly nor willingly of the blood of the meanest son, no not for ten thousand worlds, much lesse of the blood of such as I am charged with.

I have again and again besought the Lord with tears, to make known his will and mind unto me concerning it; and to this day he hath rather confirmed

firmed me in the Justice of it; and therefore I leave it to him, and to him I commit my waies; but some that were eminent in the work did wickedly turn aside themselves, and to set up their Nests on high, which caused great dishonour to the Name of God and the Profession they had made: And the Lord knows I could have suffered more than this, rather than have fallen in with them in that iniquity, though I was offered what I would, if I would have joyned with them; My aim in all my proceedings was the glory of God, and the good of his people, and the welfare of the whole Commonwealth.

The people observing him to tremble in his hands and legs, he taking notice of it, said,

Gentlemen, By reason of some scoffing that I do hear, I judge that some do think I am afraid to dye, by the shaking I have in my hands and knees: I tell you no, but it is by reason of much blood I have lost in the Wars, and many wounds I have received in my body, which caused this shaking and weakness in my Nerves; I have had it this twelve years, I speak this to the praise and glory of God, he hath carried me above the fear of death; and I value not my life because I go to my Father, and am assured I shall take it up again.

Gentlemen, Take notice, that for being instrumental in that Cause and Intereſt of the Son of God wch hath been pleaded amongst us, and which God hath witnessed too by appeals and wonderfull Victories, I am brought to this place to suffer death this day, and if I had ten thousand lives I could freely and chearfully lay them down all to witnesse to this matter.

Oh what am I poor worm! that I should be accounted worthy to suffer any thing for the sake of

my

my Lord and Saviour Jesus Christ, I have gone joyfully and willingly many a time to lay down my life upon the account of Christ, but never with so much joy and freedom as at this time: I do not lay down my life by constraint, but willingly; For if I had been minded to have run away, I might have had many opportunities, but being so clear in the thing, I durst not turn my back, nor step a foot out of the way, by reason I had been engaged in the service of o glorious and great a God; however men presume to call it by hard names; Yet I believe ere it be long the Lord will make it known from Heaven, that there was more of God in it than men are now aware of *All the Gods of the Nations are but Idols: they have Eyes but see not, and Mouths but speak not, and cannot save those that trust in them. But my God is the King of Kings, and Lord of Lords, before whom all you here, and all Nations are but as the drop of a Bucket, and he will never leave those that truly trust in him, unto whose glory I shall surely go, and shall sit on the right hand of Christ in Heaven it may be to judge those who have Unjustly judged me,* Mat. 25. 33, 34 1 Cor. 6. 2.

The Sheriff minding him of the shortnesse of time, if he had any thing to say to the People, he might.

He said, I do desire as from my own Soul, that they and every one may fear the Lord, that they may consider their latter end, and so it may be well with them, and even for the worst of those that have been most maliciously against me, from my Soul I would forgive them all, so far as any thing concerns me; and so far as it concerns the Cause and glory of God, I leave it for him to plead; and as for the Cause of God, I am willing to justifie it by my sufferings, according to the good pleasure of his will.

I have been this morning before I came hither, so hurried up and down stairs, (the meaning whereof I knew not) that my Spirits are almost spent, therefore you may not expect much from me.

Oh the greatness of the love of God to such a poor, vile, and nothing-creature as I am! What am I that Jesus Christ should shed his hearts blood for me, that I might be happy to all Eternity, that I might be made a Son of God, and an Heir of Heaven! Oh that Christ should undergo so great sufferings and reproaches for me, and should not I be willing to lay down my life, and suffer reproaches for him that hath so loved me! Blessed be the Name of God that I have a life to lose upon so glorious, and so honourable an account.

Then praying to himself with tears, and having ended, the Hang-man pull'd down his Cap, but he thrust it up again, saying,

I have one word more to the Lords people, that desire to serve him with an upright heart: let them not think hardly of any of the good waies of God for all this; for I have been near this seven years a suffering person, and have found the way of God to be a perfect way, his Word a tryed Word, a Buckler to them that trust in him, and will make known his glorious Arm in the sight of all Nations. And though we may suffer hard things, yet he hath a gracious end, and will make for his own glory, and the good end of his people. Therefore be chearfull in the Lord your God, hold fast that which you have, and be not afraid of suffering; for God will make hard and bitter things sweet & easie to all those that trust in him: Keep close to the good Confession you have made of Jesus Christ, and look to the recompence

of

of reward; be not diſcouraged by reaſon of the Cloud that now is upon you, for the Sun will ſhine, and God will give a teſtimony unto what he hath been doing in a ſhort time.

And now I deſire to commit my Concernment into the hands of my Lord and Saviour Jeſus Chriſt, he that hath delivered himſelf for the chief of Sinners, he that came into the World, was made fleſh, and was crucified, that hath loved me, and waſhed me from my ſins in his own blood, and is riſen again, ſitting at the right hand of God, making interceſſion for me.

And as for me, Oh, what am I! poor, baſe, vile worm, that God ſhould deal thus by me; for this will make me come the ſooner into his glory, and to inherit the Kingdom, and that Crown prepared for me! Oh, I have ſerved a good Lord and Maſter, which hath helped me from my beginning to this day, and hath carried me through many difficulties, trials, ſtraits, and temptations, and hath alwaies been a very preſent help in time of trouble; he hath covered my head many times in the day of Battel. By God I have leaped over a Wall, by God I have runned through a Troop, and by my God I will go through this death, and he will make it eaſie to me, *Now into thy hands, O Lord Jeſus, I commit my Spirit.*

Obſervations upon Mr. *Harriſon.*

TO commit Villany unparallel'd, and bravely to outface Death, is the badge of a deſperate Traytor, and an unhappy Chriſtian. In this Villains life, I find nothing of Repentance, as if the murther of a King, and the ruine of Church and State were of ſo ſlight a conſequence, that among Birds of his own feather, Treaſon becomes meritorious,

rious, and his detestable death a glorious Martyrdom.

First, He calls it *Gods Cause*, nay the very *Interest of the Son of God*, *his Usurpation he terms the fear of the Lord*; *unheard-of Impudence! Can God be the Author of Treason? or can man expect mercy from Gods hands that voluntarily transgresseth?* Prosperum & felix scelus virtus vocatur, *was Heathenish Philosophy, though without question a Maxime in the Common-wealth of his Conscience, whilst Religion was made the stalking horse to his Rebellion.*

Kings are the only flowers in Gods terrestrial Garden, that wear the Inscription of Noli me tangere, *warranted from Gods own mouth,* Touch not mine Anointed, &c. *Divinity lyes circled within the compass of a Crown; and he that with unreverend hands strikes at Majesty, dies both a Traytor to God and Man.*

Dye then Mr. Harrison, *and let thy sin perish with thee, whilest thy Memory shall want the mercy of a sigh to rescue thy abominable Name from putrefaction; and may all the rest of thy accursed crue dance at thy wedding.*

Some Occasional Speeches and memorable Passages before the Execution of Mr. John Carew.

WHen the first tidings of the Adversaries intentions to seize and apprehend him (being then in *Cornwall*) came to his knowledge, he uttered these words, or to this effect, *That he had committed both his Life and Estate to the Lord, to save or destroy, as he thought meet*; and therefore he would not by any means go out of the way, though provoked thereunto by several friends.

After

After he was ſeized upon in the Country, and coming up to *London*, he had a gracious preſence of the Lord with him; ſweetly ſupporting him in the ſence of the love of Chriſt to his ſoul; and being perſwaded, that the cauſe of his ſuffering from man was ſuch as he had no cauſe to be aſhamed of; otherwiſe, the many reproaches & hard uſage in the way to *London* had been ſufficient to have troubled his Spirit. In moſt Towns where he came, the Generality of the People reviling him with ſuch words as theſe, Hang him Rogue, Piſtol him, ſaid others, Hang him up ſaid ſome (at *Salisbury*) at the next Sign-poſt without any further trouble. Look ſaid others how he doth not alter his Countenance, but we believe he will tremble when he comes to the Ladder. This is the Rogue will have no King but Jeſus. Indeed the rage of the People all the way was ſuch, that had he not been indued with ſtrength from on High, he could not have under-gone the wicked and barbarous Deportment and Carriage of the Giddy multitude which he was ſubjected to.

After he came to *London*, and had many opportunities of Eſcape, if he had thought it meet (before he was ſent to the Tower) yet he would not, knowing how much the Name and glory of God was concerned in his faithfull witneſs to the cauſe of Chriſt, for which he was in Bonds. And the truth is, his joy in the Lord was ſuch, that when many came drooping in ſpirit to him (by reaſon of the Gloomineſſe of this preſent diſpenſation) they went away refreſhed and comforted by thoſe many Gracious words that came out of his mouth.

When word was brought him that Major General *Harriſon* was dead, he ſaid, Well, my turn will be

next, and as we have gone along in our lives, so must we be one in our death. The Lord God grant that I may have strength from himself to follow couragiously to the last breath; and that I may much honour and glorifie God, whom I have made profession of; I can do nothing of my self, but my strength is in the Lords of Hosts, who hath helped me from my beginning to this day, and will help me to the end. The night before he suffered, some of his Natural relation came to take their leave of him, and when they were parting, they shed some tears, but when he perceived it, said, O my friends, if you did know and feel what joy I have, and what a glorious Crown I shall receive from the hand of Christ (for this work) you would not mourn, but rejoyce, that I am counted worthy to be a witness to this Cause, and said further, *The Lord preserve you all from the portion of this Generation*; For assuredly, there is great wrath from the Lord that will reach them to their destruction. When Mr. *L.* came to take his leave of him, he asked this Question, *viz.* how it was with him; He answered, Very well I blesse my God, as to my interest in him, I have not the least doubt, but do know assuredly, that when my Soul shall be separated from this body, *I shall be taken into his presence, where is fulness of joy, &c.* And by Jesus Christ be presented to my Father, without spot and blame, in his own compleat and perfect righteousness, which is free, and not for any of mine own Works; for I am a poor, sinfull and wretched Creature, and compassed about with many infirmities. And when it was asked him, if he had any thing of conviction upon him as to what he was to suffer for: He answered, No, not in the least; for said he, Though man have condemned,

ned, yet the Lord hath and doth juſtifie; he added, the Lord hath juſtified it in the field once already in this Nation (but that is now accounted as a thing of nought) but he will again do it with a witneſſe, and prayed that the Lord would deliver him, (*viz.*) Mr. *L.* from that Judgement that was at hand by which he would do it. To this effect ſpeak he alſo to many that did quære with him about this matter. —— being told that his Nephew and ſome others were doing their utmoſt for his Reprieve; he replyed, that there is nothing to be done, for the Sheriff hath brought me word (jnſt now) that *I* muſt dye to morrow; and that there was ſome that deſired I might not be Quartered, but it would not be granted. But Death is nothing to me, let them Quarter my body never ſo much, God will bring all thoſe pieces together again. It was asked him if he had aſſurance of the love of God? He ſaid, Yea, yea, he had fought a good Fight, and had overcome, and he was ready to ſuffer the Will of God. One asked him if he thought there would be a Reſurrection of the Cauſe? He anſwered, he dyed in the faith of that, as much as he did, that his Body ſhould riſe again; and if he did not believe that, he ſhould not be ſo chearfull at the Sentence of Death; He ſaid alſo he had not the leaſt regret or diſturbance on his Spirit about that for which he was to dye, for what he did was of the Lord, and if it were to be done again, he would do it; and the way they took to ſuppreſs and deſtroy thoſe that did not think the King's Perſon Sacred, their Blood will make many hundreds more perſwaded of the truth of it: It was grievous to him to hear how at his Tryal they Blaſphemed God and his People; but he was reſolved he would own the

Lord among them, which they could not bear, therefore they were so violent against him: He said the Gospel was going from *London*, and Popery and Superstition, &c. was coming in; and it would be a rare thing to find a professor of Religion in *London* shortly; he encouraged those about him to keep close to the Lord in this evil day. O! said he, who would have thought some years since, that Popery and Formality should have been let in again into these Nations? He said they were so barbarous they would not allow him some small time to take a little Rest before he was to suffer, which was all he needed or desired of them; For he was much tired with speaking to company which came continually in: he desired to be remembred to some Friends, and tell them, *That this was the last Beast, and his rage was great, because his time was short.* Some more expressions he uttered to this effect: but in all his words and manner of speaking, he manifested the high Christian Magnanimity, and holy greatness of mind, and such a Spirit of Joy and Glory rested upon him, even to astonishment. It was asked if he apprehended his Confidence would continue to his Death? He said he was not strong in his own strength, but in the Lords strength, which he still relyed upon. And he said to one by him, Will you not see how God will carry me through next day? and desired Prayers for him. One asked him what he thought of this severe hand of God? He said, That which was hid secret in the bosom of the Father, should be manifested in due time. Oh! said he, it grieves me to think how Popery is comming upon us like a flood in this poor Nation, and the great judgement that will follow. But the Lord will be a hiding place for his poor People, untill the

indignation

indignation be over-paſt. Let not our Enemies think to break the Spirit by putting us to death; for I am confident that God will give his ſpirit ſeven-fold unto thoſe that are left; but the Enemy, the Lord hath ſet their Feet in ſlippery places, ſo that when they come to the meaſure, they muſt be caſt down. Therefore 'tis the duty of the Lords people to wait patiently, *and he that ſhall come, will come, and will not tarry.* 'Tis a trying time, and none but thoſe that are endued with power from on high, will be able to hold out. One asking him where his Chain was? He ſaid, here it is; and though I have worn it ſo long that it hath entered into my Fleſh, yet it was not as *Joſeph's*, it had not entered into his Soul. He was highly raiſed up in admiring the grace of God, that he ſhould be accounted worthy to wear a Chain for Chriſt, ſaying, They have been bleſſed Chains to me; adding, that the Lord had crowned him beyond many of his Brethren, being counted worthy to ſeal Gods Work with his Blood; admiring that God ſhould accept of ſuch a craſie Body, much of his ſtrength being already ſpent; yet, that God ſhould ſo honour it in the end, he much admired the depth of the love of God to ſuch an unworthy Worm. The Lord will bring my blood (ſaid he) to cry with the reſt of the Martyrs, *How long, O Lord, Holy and True, &c.* As for Death, or the fear of it, I am got above them, in and through the beholding of the glory of our God, into which I am entering, which glory ſhall be ſhortly for the reviving of the Spirits of his Saints, and deſtroying the Enemies. A Friend ſpeaking to him (the night before he dyed) of this Diſpenſation; he ſaid he was perſwaded, That their blood would be of much advantage to the Cauſe in ſeverall Nations. Two Friends that came to viſit him,

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being, (as he thought) under some trouble of Spirit, he directed his Speech to them as follows, Be not troubled, there is nothing stands between me and the Father, for I go with all clearnesse and freedome, and I know that Jesus Christ is my compleat Righteousnes; and this is my Crown of rejoycing, *That I dye not in the Lord onely, but for the Lord*: And think not that this blessed Cause shall be lost, for it shall reach to the end of the Earth. Think not your Prayers lost, for your Prayers and Tears, with our Blood, shall come down shortly upon *Babylon*, although they think to heal her, yet they shall give her a greater blow than ever we could have given her in our Persons. Those who have been pleading for suffering, who so ready to run away from it? While the Lord hath given us a little of the Spirt of Rejoycing, that hath made us willing to be giving up our selves unto him. And although the Enemy think to conquer us, they shall never do it; for we are got above them in the Spirit of the Kingdom; We trample upon them, and they are under our Feet; and this Blood that now is shed, shall warm the Blood that hath been shed before and shall come down, and do notable execution upon the Enemy. The Lord hath (in much Wisedom) hid this Death from us, and hath allured into it: but he hath fitted us for it, and be not troubled that he hath taken away two or three drops of the Spirit; for he will in the room thereof pour it upon you.

The day he suffered, and the hour being come, the Rope being tyed about him; he rejoyced exceedingly, saying, Oh! What am I, that I should be bound for the Cause and Interest of the Son of God! And when he was comming down *Newgate* stairs to go into the Sledge, in a very smiling, chearfull manner, his

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able to swallow up a poor Soul: We little think what it is; he that knows most of God, and most of Christ, and hath the greatest measure of the Anointing, he little, little knows what it is to appear before the holy, the most glorious, the most righteous God of Heaven and Earth; to stand before his Judgement-Seat, before Jesus Christ that is at his right hand, & where all the holy Angels are so ashamed (because of the glory of God) that they fall down and cover their faces, & cry, Holy, holy, Lord God Almighty, which art, and wast, and art to come. And therefore if such glorious Creatures, if such excellent Spirits as these Seraphims and Cherubims be, if they do fall down before the glory & Majesty of this most excellent & wonderfull God, how should dust & ashes do? and how should they fear and tremble to appear before him? And therefore I say, think of this, & of the righteousness of God, as well as of his Glory & Majesty, and of his Justice; that when for one sin he threw down the Angels (those glorious Spirits) into hell, and he would take no ransom or redemption for them; and though he hath mercy on the sons of men (according to his own election or purpose, and according to that that he hath purchased for himself in Christ Jesus before the foundation of the world was laid) yet in time he made his Son a Sacrifice before Men & Angels, to bring his chosen ones to glory. That he should take pleasure to send his own Son out of his bosom, who was the delight of his Soul, & bruise him for our sins; yet it pleased the Father to bruise him. The most holy and righteous God that had but one Son, one only begotten Son (that was the delight of his Soul) and should take pleasure to bruise him, that we might be healed, and laid stripes upon him that we might be healed: Oh the heighth and depth, oh the length and breadth of the love of God in Christ Jesus unto poor souls. Oh this is that the Angels do desire to stoop down and look into, and to know more of this great Mistery of the love of God in Christ, and that God should take

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upon him the nature of man, and put him into that glorious Union with his own Son, and that he ſhould leave the Angels, though Chriſt was made a little lower than they for ſuffering Death for us: yet now, becauſe the Nature of man is united to the Godhead by vertue of that Marriage and Union, we become the Sons of God, and Heirs of Glory. Thoſe that are adopted by Jeſus Chriſt, are brought near to the Throne of Glory, are in a high and glorious Communion and Fellowſhip with the Father and Spirit, owned of all the holy Angels; and therefore they do ſtand without the Throne (as in ſeveral places of the Revelations *and round about the Elders, and round thoſe that were given to the Lamb (as in the 5th. of the* Revelations, *and many other Scriptures) they ſtand without, but there is another Company within, which is the twenty four Elders, and four living Creatures, they fall down and worſhip God, they are nearer then the Angels. Oh! who hath credited, who hath believed this report? And to whom is the Arm of the Lord revealed? Oh! how many Profeſſors are there in this day, in this Nation, that call upon the Name of Chriſt, and that ſay they ſhall be ſaved by Chriſt, and do live and truſt moſt in their own works and righteouſneſſe; and never come to the knowledge and underſtanding of this great Myſtery of the love of God in Chriſt? Who never received thoſe teachings from the Anointing, and according to the New Covenant, where it is promiſed that they ſhall be all taught of God, all the Children of God ſhall be taught of him, and there is no one can teach theſe but the Father; none can draw them to the Son, but the Father, and no man can come to the Father, but through the Son: And this great Myſtery is both by the Light and Operation of the holy Spirit, who makes the new Creature in the Soul: O that God would pour out of his holy Spirit, that God would pour out the Spirit of the New-Covenant, and the Spirit of the Goſpel, and the Spirit that*

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can declare the Mystery of Gods Word in the Spirit; and that he hath made manifest through Jesus Christ: O there is much talking and speaking in the Name of Christ, and how many men spend little time in getting evidences in the power and demonstration of the Spirit, and come to apprehend God in Christ, that speak of him? Oh! there are few of these the Lord knows. O that the anointing may be poured out more now, according to this Faith, in the way of this Grace and in this love of God, even in the electing love of the Father; and in the redeeming blood of Jesus Christ, according to the purchased possession that he hath obtained through his own righteousness, wherein God hath been just also, in justifying the ungodly; and among them, such a poor simple piece of dust & ashes as I have been, and have to this day little glorified my Father; and yet I can call him Father, through some measure of his Spirit, and Father according to the Spirit of Adoption too; and can say, the Lord Jesus hath given himself for me; and I take the Lord Jesus Christ as the great gift of the Father, desiring to bear witness of that love, and of that wonderfull grace and glory, that he hath made me partaker of in and through him. Oh! blessed be the God and Father of our Lord Jesus Christ, who hath called me to this hope, and who hath made me partaker of this glory, that the Saints are enlightened in. And now I long to see the face of this Father, and of his Son, though I have such a number of sins in me, and though I have an interest in him, and can call him Father at any time without doubt, and in full assurance of Faith in the holy Spirit; yet if Jesus Christ were not there to present me faultless before the presence of God, I should be afraid to appear before him, but he is able to do it; and therefore saith the Apostle, Now unto him that is able to save you, and to present you faultless before the presence of his glory with exceeding joy, &c. *I am a poor simple piece, full of iniquity, laden with many*

burdens,

burdens, that have a body of death that I carry about me, and I am now about to lay it down, and my soul shall enter into eternal life, and be made perfect in a moment, through the mighty Power of God that hath wrought that glorious work of raising Christ from the dead. Oh! all my strength, and all my joy, and all my life is in Christ, and in him alone: and I have a righteousness already of his working, according to his own Grace, & according to his own mighty Power, and according to his own Mercy, that he hath been pleased to work in me, and so hath been pleased to keep me in a very wicked, and in a very evil day, by the Power of his Grace. And I desire to glorifie my Father, and many years have I been in that Work, that hath been of late in this Nation; few and evil hath been the dayes of my Pilgrimage, but I have desired to serve the Lord with faithfulness and in the Integrity of my Soul, without prejudice against any creature; and it hath been the desire of my Soul to approve my self faithfull towards God and towards man: And what I have done, I have done it in obedience to the Lord, that I had in my eye, and in my heart. There are many things laid upon many of those that profess the Kingdom and glorious appearance of our Lord Jesus Christ, as if they were Enemies to Magistracy and Ministry; and as if so be we were for the destruction of the Laws and Properties of Mankind; therefore I shall speak a few words unto that: And if indeed we were such, we were fit to be turned out of the World, as some men think they should do God good service in sending such poor Creatures quickly from hence. There is no such thing, I desire to bear witnesse to the true MAJESTRACY, *that* MAJESTRACY *that is in the Word of the Lord. And that true Ministry, which Ministry is a Ministry from the Anointing; that doth bear witness to the Lord Jesus, and hath his holy spirit. That testimony I desire to bear, and that testimony I desire to stand faithfull in, with integrity to*

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the Lord Jesus, as King of Saints, and King of Nations. And therefore it is, I say, to have a Magistracy as at the first, and Counsellors as at the beginning, men fearing God, and hating covetousnesse. And that Ministry as doth preach the everlasting Gospel.

Here Mr. Sheriff interrupted him, saying, *'Tis desired that you spend the rest of your time in preparing your self.* Another said, *You spend your self, Sir, in this discourse.* Another said, *It rains.* Then Mr. *Carew* said, *I will pray.*

Mr. Carew *his Prayer.*

O Most Holy, and most glorious, and blessed God, the God and Father of our Lord Jesus Christ, the Father of all Glory, the God of thee spirits of all Flesh; unto thee, unto the doth my Soul desire to come through the new and living way, even through Christ my Righteousnes; And in him and through him to be offered up by the Eternal Spirit, a living and acceptable sacrifice, in which thy Soul delighteth. O Lord thou knowest my frame, and thou knowest my life, and what a passage this is, and what a wonderfull thing it is to enter into Glory. And what a wonderfull thing it is to stand before thee, and to stand in thy presence. Oh Father, Father, let my soul be filled with thy joy, and with peace in believing. O let my heart be in heaven, while my body is here; and, O let me be joyned unto the Lord, through thine own spirit before this separation be —— O Lord, thou only art able to take hold of my heart and Spirit; poor Creatures may speak words to thee, but Oh! it is thine own Power, and it is thine own Spirit, that must take hold of the heart; it is thine own Spirit that must carry through all, and it hath been thy Spirit (blessed

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be thy Name) that hath carried me through many Trials, and many Temptations, and many Difficulties, thy poor Worm hath met with in this Pilgrimage for many Years. O bleſſed be thy Name for all the goodneſſe, and for all thy grace, and for all thy preſence that hath been with thy poore Creature far and near. O! Bleſſed be thy Name that thou haſt kept me in any meaſure faithfull unto thee, and made me willing to lay down my life for thy righteous Work and Cauſe. Oh bleſſed be thy Name, that the Lord and Chriſt (that is at thy Right hand) hath bought me with his own moſt precious blood. He hath redeemed me indeed ; Therefore it is but my reaſonable ſervice that I ſhould be offered up a ſacrifice to him, my joy is in him, and my confidence is in him, that I ſhall be preſented by him to my Heavenly Father. O Father, when thy Servant is to be preſented before thee, let him know what it is to find mercy, let him know what it is to have Jeſus Chriſt an Advocate ; and what it is to be preſented before thee by ſuch a Redeemer. O that Jeſus Chriſt might bid me welcome into thy preſence, and may ſay to my Soul, *Well done good and faithfull Servant, enter thou into the joy of the Lord.* O bleſſed Father, it is not that I do expect any thing from thee upon any account below the account of the Lord Jeſus , and wherein ſoever thou haſt been glorified by thy poor Servant, it hath been thine own power, and thine own working. O nothing unto thy poor Creature is due, but unto thy Holy Name be praiſe and glory. O Holy Father behold thy work in the Kingdoms , and behold the Cauſe and Intereſt of all thy people. O do thou revive it in thine own appointed time; O do thou ſtrengthen the hearts of thy poor Saints; O ſcatter

all clouds, speak comfortably to their Souls, that they may be able to stand under all stormes, faithfull unto death, and receive a Crown of Life and Glory. O bless thy poor Saints in the City, and bless thy Saints in the Country, and bless thy Saints in the West, O bless thy Sons and Daughters; O bless all the meetings of thy people, let the blessing of the Lord appear unto them, let the glory of the Lord make haste, let the glory of the Lord be upon these Nations. O remember thy promise to thy antient people the Jews; O let thy people be taught of thee, O let these dry bones live, O let the Spirit of life breath upon them. O dear Father, let the fulnesse of the Jews, and of the Gentiles, be brought in. Let multitudes be gathered out of every Kindred, and Tongue, and Nation, unto the Kingdome of Jesus Christ. O Father, Father, advance thy Son, set him as King upon the Mountain of thy holinesse, give him all Glory, and Power, and Dominion over the whole Heavens, that thou hast promised according to thy Word and Covenant to give unto him, that he may reign in thine own Word and Law, through his own Spirit for ever and ever. Lord, Lord, I desire thou wouldest gather up my soul, O gather up my soul, O Lord, make this passage sweet, O make it comfortable. Lord Jesus thou hast taken away the sting of death, and born the burden of all this shame, and of all this reproach. And thou hast given thy poor servant something of thy presence, through the riches of thy Grace this day. O Lord, now receive, O open thine everlasting Arms: O now let me enjoy thy presence. O God, which I have desired to behold and see, and to behold thy face in Jesus Christ; O, and now let me enjoy what thou hast prepared for me, and fill me with the joyes that are at thy right hand,

and

and thoſe pleaſures that are in thy preſence for evermore. O thou Lamb of God lead me to the everlaſting Fountain, that living Fountain that is able to ſupply all our wants. O Lord bleſſe, bleſſe thy poor people, O comfort them in this day. Pour out ſevenfold of thy Spirit for what thou doſt take away in any of thy Servants, for thy holy Names ſake. O let the Cauſe and Kingdom of Chriſt be dear and precious in thy ſight, and live alwaies. Lord little do theſe (poor creatures) know, or theſe Nations know, what a controverſie thou haſt with them. O that thou wouldeſt be pleaſed graciouſly to ſpare this people, ſpare thy people however? and let them that love *Zion*, and favour thy righteous Cauſe be glad for ever and ever. O now Father be dear to me, do thou receive my Spirit, take me into thine own glory, take me into thine own glory; let me know it is my portion, let me know there is a Crown in the hand of Chriſt prepared for my Soul. O bleſſed Lord, thou haſt honoured thy poor Creature, & brought him hitherto, O reward all the labours of love in any to him, in bonds or death; and give them a double reward into their own boſomes Reward it to them and theirs, bleſſed be thy Name that thou haſt brought thy poor one hither to ſuffer in thy Cauſe. And O Lord, let thy Spirit be powred forth upon the Nations, untill the whole Earth be filled with the Knowledge of thy Glory. And that Chriſt Jeſus may have all the Honour, and Praiſe, and Glory, and Dominion for ever and ever, *Amen.*

I am ſo exceeding Dry that my Tongue is ready to ſtick to my Mouth. But I would fain ſpeak a little more. Oh bleſſed be God! Oh! how many are the Refreſhments I have had from the preſence of my God and Father, ſweet, and ſecret Communion betwixt him and my Soul to day,

And for that my Soul hath seen of his Riches and Kindness. O that I might be more like Christ! for I have been very unlike to Jesus Christ, very unlike to my Father. But I shall leave all that is unlike Christ behind; And all his own Workmanship he will purifie and perfect through this passage into glory. O my dear Father, receive my Soul, O make this passage sweet, for now I am comming to thee; Lord help, Lord spirit me, fill me with thy Spirit, let me be ever with thee, let me know what it is to have thee at my Right hand, that I may not be moved; that in my Soul going out of the Flesh, I may be let into the presence of God, and into the arm of Jesus Christ. Oh! That my Soul may be breathed forth into the arms of God, into the bosome of Jesus Christ, through the Anointing of the Spirit.

A Friend that stood by, said, It is expected you should speak something to the matter of your suffering; the under Sheriff said, 'Tis not to be suffered, What are you? that you put on men to speak, What are you Sir?

Mr. *Carew* said, *Farewell my dear Friends, Farewell, the Lord keep you faithfull.* The Friend said, We part with you with much joy in our Souls.

Mr. *Carew* said to the Executioner, *Stay a while, I will speak one word, and then said very solemnly, and with a loud voice,*

Lord Jesus receive my Soul, Lord Jesus into thy Arms I commend my Spirit. And so fell asleep.

Observations on Mr. *Carew*.

THe Scene is no sooner prepared, and Harrison's *part acted, but* Carew *enters, a man that suckt in Treason with his first milk; one of the main props on which Fanatick Fury built her self a Fantastick Fabrick; one whose name like that of* Felton *and* Ravillack *shall stand stigmatiz'd to Eternity for Treason, Inhumane Treason against a Gracious Prince.*

Magistracy

Magistracy and Ministry, the two Eyes of this Land, which like two Diamonds in the Crown, give a lustre to Majesty, by a pretended Zeal, were almost dazled, and hourly threatned to be quite put out, whilst Gain was his greatest godlinesse.

1. *He impudently affirms, that it was in the fear of the Lord he condemned the Lords Vice-gerent: pretends at the first to be excused from being a Member of that detestable Synod, to palliate his premeditated Treason, but being once seated in the Chariot of Authority, he* Jehu-*like drove on furiously, till he had washt his hands in that Innocent and Sacred Blood. And so far was he from repenting for his Villany, that he was sorry it was beyond his reach to strike one blow more at Majesty.*

Yet my Author is pleased to stile him a Martyr, and expressing his Deportment from Newgate, *tells the World that his Countenance was shining with great glory: I leave the World to judge, if my brazen faced Author deserves not almost an equal Condemnation.*

Destruction on all those that honour Majesty and Religion, a Resurrection of the Cause, a Confirmation of the rest of his Brethren in their detestable Treason, was the sum of his chiefest meditations.

Yet let every sober Christian use his last Legacy which he left to his Friends, which was, Lord preserve us all from the portion of that generation.

Some Occasional Speeches, and Memorable Passages of Mr. Justice Cook, *during his Imprisonment in the* Tower *and* Newgate. *With his Speeches and Prayers upon the Ladder.*

HIs Wife comming to visit him in the Tower of *London*, but not having admittance to him, he

ſaw her forth of his Window, and ſaid, *Go home to thy Friends my dear Lamb, I am well; bleſſed be God they cannot keep the Comforter from me.*

His Wife asking the Gentleman-Jaylor to ſee him (another time) he anſwered, ſhe might ſee him ſuddenly in *Newgate*; her Husband hearing of this, ſaid, *If the way to new Jeruſalem be through* Newgate, *bleſſed be God for* Newgate; *the King of Glory will ſet open his Everlaſting gatës to receive me ſhortly, and then I ſhall for ever be with the Lord.*

A Note ſent by him from the Tower.

'My *D. L.* chear up, Heaven will make amends for 'all; bleſſed be God I am full of ſpiritual joy, and 'do truſt God to make what bargain for me he plea-'ſeth; for he knoweth the appointed time of my 'Compoſition and Diſſolution, let us look to Jeſus, '*Heb.* 12.

After Mr. *Cook* was brought to *Newgate*, diſcourſing with ſome Friends there, he ſaid, I am now going to my Tryal, wherein the Lord ſtrengthen me. If I be attainted, yet my Eſtate in *Ireland* is not thereby forfeited without an Act of Parliament to that purpoſe; and it is much ſet upon my heart, that if my ſmall Eſtate be taken away from my poor Wife and Child, it will prove as poyſon to thoſe that enjoy it, and conſumptive to the reſt of their great Eſtates; for I bleſſe God I never acted maliciouſly or covetouſly, but in a Spirit of Simplicity and Integrity; however the good Will of the Lord be done.

I commit and commend my Dear, Loving, and Faithfull Wife and Child to their bleſſed Husband and Father, with three Scriptures eſpecially for their portion: *The Widdows Cruſe and Barrel of Meal,*

1 Kings

1 Kings 17. Iſaiah 54. v. 5, to 10. Jer. 49. 11. *Earneſtly deſiring that my Child may be religiouſly Educated in the fear of the Lord.*

Thus if God hath appointed it, I ſhall go from the Croſſe to the Crown.

Speaking to ſome in Priſon, for the clearing of himſelf from falſe Aſperſions, ſaid, whereas ſome ſay I have done them wrong, they do much wrong me in ſo ſaying: I have relieved many ſo far as by Law I could, knowing that the worſt of men ought to have Juſtice; I bleſſe God I durſt not wrong any man; for I know that I ſhall meet them at the laſt day before the Bar of Chriſt's Judgment, where I can with boldneſſe look all men in the face as to matter of Juſtice, for which I have great cauſe to bleſſe the Lord, *Holy be his Name.*

Some in the Priſon ſpeaking of the Differences in Religion, Mr. *Peters* ſaid, Pray talk not of Controverſies now, we have but a little time to live, and cannot ſpend it in ſuch Diſcourſes.

Whereupon Mr. *Cook* ſaid, *Bleſſed be God Brother* Peters *we are going to Heaven, where the Saints are all of one mind, which my ſoul hath long deſired to ſee; it rejoyceth my heart to think what a perfect happineſſe I ſhall have there; the beſt condition here is but mixed; but in Heaven there is no Sorrow nor Trouble, neither have I one dram of Trouble upon my Spirit at this time, bleſſed be God he hath wiped away all tears, and I could with* Paul *and* Silas *ſing in Priſon for joy.* Bleſſed be the Comforter.

Diſcourſing after he came into the Dungeon, he ſaid, When a poore Creature comes about ſo ſolemn a Work as to dye, what a bleſſed thing is it to have a Helper, and what can help but the holy Spirit, bleſſed be the Comforter, for I am full of Spiritual conſolation;

solation; if one of you was to have a thousand pounds a year, after the Death of an old man Consumptive, that would not live three daye, how would you rejoyce: This is my condition through grace; I must in a little time put off the old man, and enter into the possession of Heavenly Glory. Let no good people fear a Prison, for it 's the only place, wanting other Books, to study the Book of self.

A Friend going about to comfo t Mr. Cook, *from the consid ra ion of the brevity and uncertainty of mans life, using some expressions of love, &c*

Mr. *Cook* replies, What dost thou speak thus for? if I were sick of a Feaver, this might be a suitable Discourse; but we must talk of a higher rate than this now; were I to chuse, I would rather chuse this Death, than to dye of a feaver; for there is much pains, and sometimes distractions; but here a man is well when he goes upon the Ladder, and out of all pains in a quarter of an hour: And speaking to a Friend, said, I am now going to Heaven, and shall leave you in the storm.

Mr. Cook *to some Friends in P ison.*

Friends, I beseech you rejoyce with me, O let us blesse the Lord that he counts us worthy to be Sacrifices to follow his steps: Was not the Captain of our Salvation made perfect through sufferings? And shall not I? Oh I long to be at home out of the body, with the Lord, though I go through a Sea of Blood to him; truly I think every hour ten, little do my Enemies think what a Friendly part they do me, to hasten me to my Fathers Kingdom, to my Crown and Glory; I had rather go to my dear Jesus with my Chain and Crosse, than to sit down with an

an Earthly King on his Throne, and wear a Crown of Gold.

Some disaffected to him being present, said, the Jesuits suffered chearfully and confidently.

Mr. *Cook* replies, I blesse God my justification is not built upon the merits of Works, but alone upon Grace in the Blood of Christ.

The said persons compared him and his fellow Prisoners to Corah, Dathan, *and* Abiram.

Well Friends, (said he) it matters not who condemns, when God justifies. Mr. Cook, *(said they) do not justifie your self, but confess your sins, your heinous crime against the Lord and his Anointed, and repent.*

Mr. *Cook* replies, I must needs tell you, that if repentance was now to do, I was in a sad condition; but I blesse my God he hath enabled me to confesse my sin, and hath sealed my pardon in the Blood of his Dear Son, and given such peace as none can give or take away. I have no Guilt nor Trouble upon my spirit, touching what is done, but such sweet peace in God as I cannot express, and I shall leave all with God who judgeth righteously, who will decide all things.

Mr. Cook *to Mr.* Peters *in the Dungeon said,*

Brother *Peters*, we shall be in Heaven to morrow in Bliss and Glory: What a blessed thing is that! my heart leaps within me for joy; I am now just as I was in the * storm, almost in sight of Heaven; Read me the *Isaiah* 43. 9, 10. and 61. 10, 12. *Hosea* 13. 14.

* See his Relation of his Passage by Sea to *Ireland*, and his Dream.

Then looking upon his bed, said, That shall be my last Pillow; I will lay me down and sleep a while, and he slept about an hour and half, and then awoke, saying,

ing, Now farewell sleep, no more sleep in this world; and farewell Darkness and Night, I am going where there shall be no Night there, neither need of a Candle, nor of the Sun, for the Lord will give us light, *yea the Lord will be our everlasting light, and our God will be our Glory.*

And welcome every thing that gives notice the hour is at hand; welcome the Cock that crows, welcome sweet Death my good friend, that will bring me so near Eternity, O Blessed be God, blessed be his Name: Oh this Christ is a blessed Christ, he answereth all things, and within few houres we shall be crowned with Glory and Victory; Blessed be our Lord Jesus that hath given us the victory over Sin and Death. Welcome Mr. *Loman* my Keeper, welcome Angels, that will in few houres take the Office, and guard me into Eternity,

At midnight he prayed very fervently, and the common prisoners heard him, and seemed very sorrowful by their expressions, saying, *Sir, the Lord be with you; O that our souls might go where your soul goes.*

About the morning speaking to Mrs. *Cook*, said Lamb, do not dishonour my last Wedding day by any trouble for me; For if all my Judges did but know what glory I shall be in before twelve of the Clock, they would desire to be with me.

And let the Executioner make what hast he can, I shall be before-hand with him; For before he can say, Here is the head of a Traytor, I shall be in heaven. *Come Lord Jesus, come quickly, my soul longeth for thee, and I wait to hear thy voice, saying, Come up hither, and immediately I shall be in the Spirit*; and then shall I for ever be with the Lord. At midnight there was a cry heard, The Bridegroom cometh, and they that were

were ready, went unto the marriage; *This day I ſhall enter into the joy of the Lord.*

Come Brother *Peters*, let us knock at Heaven-Gates this Morning, God will open the door of Eternity to us before twelve of the Clock, and let us in to the innumerable company of Saints and Angels, *and to the ſouls of juſt men made perfect*; and then we ſhall never part more, but be with the Lord for ever and ever, ſinging praiſes, ſinging praiſes to our Lord and everlaſting King, to all Eternity. He ſaid further, O what a good Maſter have I ſerved, that ſtands by me now, and ſupports me with his everlaſting Arm, he bears me up; (then ſaid) *Come away my beloved, make haſte, and be thou like unto a young Roe, or a young Hart upon the Mountains of Spices.* Behold I come Lord Jeſus, I come full ſail to thee, I come upon the Wing of Faith, Lord Jeſus receive me, and going to lye down upon his Bed, he ſaid, It is no more to go dye to morrow, than it is to go to ſleep to night. I bleſſe the Lord I am free from trouble, and my poor heart is as full of Spiritual Comfort as ever it can hold: *And this joy can no man take from me.*

The doors of the Priſon being opened in the morning, he ſpent that little time he had left in Prayer and Heavenly Diſcourſe with Friends that came to viſit him, preparing himſelf for his ſuffering with ſuch a chearfullneſſe, as was an aſtoniſhment to the Spectators.

Then ſpeaking to his Wife, ſaid, *Farewell my Dear Lamb, I am now going to the Souls under the Altar, that cry, How long, O Lord, holy and true, doſt thou not Judge and Avenge my Blood on them that dwell on the Earth, and when I am gone, my blood will cry and do them more hurt than if I had lived. But I am now going to Eternity*

bleſſed

blessed be God, be not troubled for me, but rejoyce, because I go to my Father and your Father, to my God and your God. And after some time spent in Prayer, he desired his Wife *not to with-hold him by an unwillingnesse to part from him now, when God called for him to be offered up as a Sacrifice for his Name and Cause.*

After a little pause she freely gave him up to the Lord; to which he replyed, Now all the Work is done; and said, I resign thee up to Jesus Christ to be thy Husband, to whom also I am going to be married in Glory this day.

His Wife shedding tears, he said, Why weepest thou? let them weep who part and shall never meet again; I am confident we shall have a glorious meeting in Heaven; here our Comforts have been mixt with Chequer-work of troubles; but in Heaven all tears shall be wiped from our eyes.

He asked several times if the Sheriff was not come saying, why stayeth the Wheeles of his Chariot? why do they drive so heavily? I am ready blessed be God, I have nothing to do but to dye.

Word being brought that the Sheriff was come, he made hast to be gone, and his Wife stepping after him, took him by the Arm, whereupon he said, *O do not hinder me from going to Jesus Christ.*

And then with a chearfull Countenance, taking leave of his Friends, he went to the Sledge that carried him, whereon also was carried the Head of Major General *Thomas Harrison*, with the face bare towards him; and notwithstanding that dismal sight, he passed rejoycingly through the streets, as one born up by that Spirit which man could not cast down. Being come to the place of Execution, when he was taken out of the Sledge, he said, *This is the easiest Chariot that ever I rid in my life.*

Being

Being come upon the Ladder, and the Rope put about his neck, he rejoyced, saying, *Blessed be the Name of God, that I am bound for the sake of Christ.*

Then his work was to addresse himself to God, and to that end said, if you please I shall speak a few words to God in Prayer.

Mr. *Cook's* Prayer before his Speech.

MOst glorious Majesty, this day is a representation of that great day when all thy poor people shall meet together, Multitudes, Multitudes in the valley of Derision. Thy poor, poor Servant is now come to pay the Debt which he oweth to nature; blessed be thy Name that thou hast prepared him for it; blessed be thy Name sweet Jesus, blessed be thy Name. O that thy poor people that are here, if possible, may feel something of that Divine Power and Assistance of God, that thy poor Servant now feels at this time; blessed be thy Name. I am a poor Creature, a poor Sinner, and the Lord might justly withdraw from me, and leave me to horror and searednesse, if he should deal with me in justice. But this hath not been his Method (blessed be his Name) to leave and forsake his poor Servant. Lord let thy blessing be upon us at this time, and let thy blessing be upon England, *and let thy blessing be upon all these Nations, and let thy blessing be upon all that are here. Assist, O Lord, by thy Divine Power; give us to see much of thy Power, and let not this Meeting be in vain, but let every one here receive benefit thereby, to the praise and glory of thy great Name, and the everlasting Salvation of all our Souls (if it be thy blessed will) through Jesus Christ our Lord.*

Having ended his first Prayer, he applyes himself to the Sheriff and Spectators in this following Speech.

Mr.

Mr. *Sheriff and Gentlemen,*

THe moſt glorious ſight that ever was ſeen in the world, was our Lord Jeſus Chriſt upon the Croſſe; and the moſt glorious ſight next to that is to ſee any poor Creature for him in his Cauſe.

I deſire to ſpeak a few words, briefly to let you underſtand what a glorious work the Lord hath been pleaſed to accompliſh upon my Spirit. I bleſſe the Lord, I have ranſacked into every corner of my heart, and I have ſearched into all my ſins, actual and original, ſecret and open, known and unknown, ſo far as the Lord hath diſcovered them to me; and I have confeſſed them all with a penitential bleeding heart, and contrite Spirit; bleſſed be his Name, he hath been pleaſed to come in abundant manner, and hath been pleaſed to ſhew me that the only remedy is the blood of Chriſt; and I have, bleſſed be the Lord, applyed that precious blood to my poor ſoul, and have laid hold upon a Chriſt, by a true and lively faith; and there is a ſweet calm and ſerenity in my ſoul and conſcience, bleſſed, bleſſed be thy Name. I deſire to glorifie God, and to give him the glory of all, and to take ſhame unto my ſelf for any ſinnes that I have ever committed, that I know to be ſinne, and therefore I deſire to rejoyce in the God of my ſalvation, as Iſay 61. 10. *I will greatly rejoyce in the Lord, my ſoul ſhall be joyfull in my God, for he hath cloathed me with the garment of Salvation; he hath covered me with the robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments; and as a Bride adorneth her ſelf with Jewels: Even ſo the Lord delighteth in me. And as the Earth bringeth forth her buds, and as the Garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord will cauſe Righteouſneſs and Praiſe to ſpring forth before all Nations.*

And

And *Iſay* 43 9,10. *Ye are my witneſſes, ſaith the Lord,* I do deſire to bear a Teſtimony unto God, and to Jeſus Chriſt, for Juſtice and truth, and righteouſneſſe and holyneſſe.

The Lord knows I have no malice upon my heart againſt any man or woman living upon the face of the earth; neither againſt Jury that found me guilty, nor Court that paſſed Sentence; I deſire freely to forgive every one from the bottom of my heart. And as concerning this great Diſpenſation you may (it may be) deſire to hear ſomething of it. Truly, I ſay, as to the Kings Majeſty, I have not any hard thoughts concerning him; my Prayer ſhall be for him that his Throne may be upheld by truth, and by mercy; for *by Mercy* as Prov. 23. *the Throne is upheld.* But I muſt needs ſay, that poor we have been bought and ſold by our Brethren, as *Joſeph* was.

Brother hath betrayed Brother to death; and that Scripture is in a great meaſure fulfilled, *Matth.* 10. 21. *The Father againſt the Son, and the Son againſt the Father, and Brother ſhall deliver up Brother to death.* I deſire for my own part to kiſſe the Rod; and I do deſire (if it may pleaſe the Kings Majeſty) that no more blood may be ſhed after mine; it may be the Lord will put it into his own Breaſt.

Here is a poor Brother coming, I am afraid that he is not fit to dye at this time; I could wiſh that his Majeſty might ſhew ſome mercy.

The Sheriff interrupted in words to this effect, *Let that alone, for the Kings Majeſty hath clemency enough for all but his Fathers Murtherers.*

Mr. *Cook* replyed, Then I ſhall proceed to ſpeak ſomething concerning my Profeſſion and Faith, which I bleſſe the Lord is founded upon the Rock Chriſt Jeſus. I do not expect ſalvation for any thing I have ever

ever done, but only lay hold upon Christ as a naked Christ, and there to bottom my soul.

I can say to the praise and glory of God, that I have endeavoured in my place and to my power, to do that which might be to Gods glory, according to the best of my understanding. I have stood for a Gospel Magistracy and Ministry, and that many delayes in the Law might be removed (and that thing I have much suffered for) I say its good for King and people that many delayes in matter of Justice should be removed, and that publick Justice might be speedily and cheaply administred.

And as for my profession, I am of the Congregational way, I desire to own it, and am for Liberty of Conscience, and all that walk humbly and holily before the Lord; and desire to walk in the fear of the Lord; and believe it is a truth, and there can be nothing said against it. I do confess I am not convinced of any thing I have done amiss, as to that I have been charged with, I am not indeed; neither did I understand the Plea of the Court, that if the Lords and Commons had brought the King to the Bar, and set him over them again, their bringing him to the Bar had been Treason.

I desire never to repent of any thing therein I have done; but I desire to own the Cause of God, and of Christ, and am here to bear witnesse to it; and so far as I know any thing of my selfe, I can freely confesse it.

Here the Sheriff interrupted him again, desiring him to forbare any such expressions.

Mr. *Cook* replyed, it hath not been the manner of *English-men* to insult over a dying man, nor in other Countries among *Turkes* and *Gallyasses*.

The Lord bless every one of us, and help us that we may look more to the honour and glory of God, then the

the concernments of our own lives: For alas, what is a poor miserable life to us, but that therein we might give honour and glory to the God of all our mercies.

And if there be any here of that Congregation to which I was related in the time that I lived here, I would commend to them that Scripture, *Phil.* 2. 17, 18. *Yea, and if I be offered up upon the sacrifice and service of the Faith, I joy and rejoyce with them all, for the same cause also do ye joy and rejoyce with me.* And *Deut.* 11. vers. 11. *The Lord God of your Fathers make you a thousand times more then you are, and bless as he hath promised.* The Lord be pleased to speak comfort to them, and to all them that fear the Lord.

The Lord keep *England* from Popery, and from Superstition, and keep it from Prophaneness, and that there may not be an inundation of Antichrist in the Land; And that is all the harm I wish unto it.

The Lord hath forgiven me many thousand talents. and therefore I may well forgive those few pence that are owing unto me. I blesse the Lord I have nothing lying upon my Conscience, but I can unbosome my self to every one, and to the Throne of free grace, in the simplicity of my spirit, I have endeavoured to do nothing but with a good Conscience, and through the integrity of my heart, though accompanied with many frailties.

I desire to bless the Lord my lot was rather in *Ireland* then here, here I have been more known where I have given the Offence.

The Sheriff again interrupted him.

Mr. *Cook* replyes, *Sir*, I pray take notice of it, I think I am the first man that ever was Hanged for demanding of Justice, therefore I hope you will not interrupt me.

I suppose you were there, and do bear me witness

in your conscience, that there was not any thing then, that I did not communicate to the Court, that I now speak upon the Ladder.

If you will beleive the words of a dying man, I say as I must give an account, I have nothing lyeth upon my conscience. We must all meet together at the great day of the Lord to give an account of all our Actions, (and then it will appear) the Lord grant we may meet with joy and Comfort.

I have a poor Wife and Child, and some Friends left, I desire you that came along with me, to commend to them, *Isaiah* 54. 4, 5, and 10. verses.

I hope the King and Parliament will consider our poor Friends as to their Estates, you know that those Lords that formerly suffered under the Parliament, did not lose all their Estates; I hope there will be some consideration as to Justice (lest that our small Estates prove a poyson amongst their great deal) and my poor Wife and Relations suffer.

The Lord grant that mercy may be shewed, that mercy and righteousnesse may magnifie and exalt it self above Justice: I shall not hold you long, I shall desire in the fear of the Lord to give my self, (as in Rom. 12. 1.) *A living Sacrifice, Holy and Acceptable unto God, which is but a reasonable service.*

And so do intreat that I may have a little time to call upon the Lord, unlesse there be any thing more desired, or any one that would ask me a question.

Truly I forgive all from my heart, I have nothing upon my heart to accuse any of them withall. I bless the Lord I have a clear conscience; I say it is in the integrity and simplicity of my heart (I do now appeal to the great God, to whom I must give an account of what I have done) knowing that all my guilt is washed away in the blood of Jesus Christ, (and before him

I hope

I hope to appear) and have nothing else to plead any thing at all for me.

And so I hope that I have declared my self with simplicity and integrity in a few words that you may understand my mind.

I shall speak a few words to the Lord in Prayer, and shall not trouble you further.

Mr. *Cook's Prayer.*

MOst glorious Majesty, I beseech thee so to warm my heart, and fill it full of the love of Jesus Christ, that it may never be cool any more; Oh that the Lord would now appear graciously to shew himself a wonder-working God, in bearing up the heart and spirit of thy poor creature, it is no matter how bitter the Cup is, if the Lord give strength to drink it; and no matter how heavy the burden be, if the Lord be at one end, and uphold the other, and bear the burden himself, or lay no more upon his poor Children than they are able to bear; the Lord give strength to all that are to bear thy burthen; the Lord be with all that are yet to suffer in this Cause, and double and trebble seven-fold of thy Spirit upon us, let us not stand it out against our Reasons, and Judgements, and Consciences. If any did pursue Power and Interest, and did not look after the good of Gods poor People, and the good of the Nations, the Lord forgive them. The Lord knows the simplicity of the hearts of his poor Servants that are gone before, and to come after; I desire that all thine may have hearts willing to suffer for thee, to make confession of Faith in Christ Jesus, I know is nothing, I know it is not enough only to confesse in words, to confesse in Doctrinal, Evangelical Truths, and to confesse by a holy life and conversation; and if the Lord call any of his poor Children to seal the truth with their blood, yea their precious blood, it is their duty also; if the Lord Jesus

had come down from the Crosse, and had not shed his most precious blood, and had not by that blood gone to Heaven, our Salvation had not been. Lord let it be well with England, the Lord hear me for my poor Friends and Relations, for my poor Wife and Child; unto thee Lord I commend the Cause of God, and of Jesus Christ, and remember poore Ireland, wherein I had a lot and interest; the Lord remember them all, and help thy poor Children to continue faithfull unto the Death, that so we may receive a Crown of Life, for the sake of our Lord Jesus Christ; And so I come Lord Jesus, Oh receive my soul! Send down a Guard of Angels to convey my soul into Abrahams Bosom, Receive my soul, O Lord, into thy hands I commend my spirit. And I desire to appeal to thee O Lord, thou art the great God of Heaven and Earth, before whom all controversies must come.

I believe there is not a man in the world what ever he be, but hath some reverential fear of death; but for any sinfull, vitious fear, I blesse the Lord I have not the hundreth part of a dram upon my Conscience; if it were my Wedding day, I could not more rejoyce in the Lord, because it is a consummation of that blessed Marriage that my Lord Jesus hath made up with me. Blessed be thy Name, me thinks I do see with Stephen, even by the eye of Faith, Heaven open, and the Lord Jesus ready to receive my poor soul. And Oh that I may with Ezekiel see the glory of God, and see (with Isaiah) the Lord sitting on his Throne of glory. And Oh that the love of the Father, and of the Son, and of the Spirit, may warm my heart, and carry me up from the beginning of this passage to the end and cloze of it. Lord Jesus come and receive my spirit, and sweeten this Cup; and let me say, The Cup which my Father hath given me, shall I not drink of it? And I leave all into the hands of the Lord, that if it be the Lords will every one that belong to the Election of Grace may meet with comfort at the

great

great day, and that we may shake hands together, where no office of love shall be unrewarded, nor any unkindness shewed to the people of God.

But within a few hours I shall be in the harbour; I am just now entering into it, I would not go back again for all the world.

Blessed be the Lord I despise the shame, and am willing to endure the Cross for Christs sake; because the Lord Jesus who is the Author and Finisher of my Salvation, did it for me. The Lord pity those that follow and bear up their hearts.

The Lord help his poor people that finde any thing upon their soul, that they should stand fast unto the truths of Jesus. Alas, we shall be but a few dayes here, and Heaven will make amends for all, and we shall glorifie God in Eternity, where we shall enter into a sinless, timeless, and temptationless estate, and never meet with sorrow or trouble any more, but the Lord will receive us to himself; and then the innocency of thy poor Servants shall be vindicated, and we shall be ever with the Lord, blessing and praising his holy Name.

When Elijah was taken away, the Spirit of Elijah rested on Elisha, who stood up in his stead. And when John the Baptist was cut off, the Lord had his Apostles to supply that Office. The Lord will have profit in the Death of his Children. I believe that an Army of Martyrs would willingly come from Heaven to suffer in such a cause as this that I come here to suffer for.

I desire to bewail that I have not had so much love to the Glory of God therein as I ought. But as to the thing I come to suffer for, I have not had any thing or act to come to my mind with less regret, or greater comfort then this.

And as for those that brought me hither, I do forgive them, I have not one hard thought concerning them, the blessing of the Father, Son and Spirit be with them.

O that the Lord would grant that no more might suffer; and so dear and blessed Father, I come into the bosome of thy love, and desire (to enter into that glory which is endless and boundless) through Jesus Christ.

A Letter written from the Tower *to a Christian Friend by Mr. Justice* Cook.

SIR,

NOw in answer to your loving inquiry, how it fares with my better part, I bless God I never found so much internal spiritual solace, and unmixt joy and comfort, as I have experienced in these five moneths indurance, 2 *Cor.* 1. 3, 4, 5. Let never any Christian fear a Prison, it being the only place where (wanting other Books) a man may best study the Book of the Knowledge of himself, having a long vacation from all business, but praying unto, and praising God in Christ, by the Spirits assistance. I cannot take *Martha's* part, for none must come to me; nor *Mary's* part, to wait upon the Ordinances, which my soul thirsts after; wherefore my Chamber is like the *sanctum sanctorum*, where wittingly none may enter but the High Priest of our Profession, the Lord Jesus. I did not think that there had been so much ignorance, impotence, impatience, ingratitude, pride, inordinate affection to the creature-comforts, revenge, diffidence of God, self love, and iniquity of all sorts in me, as I finde there is; who am not only a poor sinner; but sinne it self, a very mass of sin. I finde it very hard to rely nakedly on Gods goodness, not to feel the heat of persecution, nor to be carefull when all is taken away, *Jer.* 7. 17. Lo, so this darkness

and

and filthiness of spirit is only discovered by the Light of Christ; by whose lowliness in washing the Apostles feet, I see my loftiness and want of condescention when I had power; by his patience my many passions and heart-risings against instruments; by his obedience to the death, my reluctancies; by his Faithfullness my former backslidings; by his Fruitfulness and doing good, *Act.* 10. 38. my barrenness; and the little good I did when I had opportunity, and by his liberality, my penuriousness; whereby I adore and acknowledge his Justice, that hath most righteously deprived me of my liberty and Estate; all which drives me nearer to Christ, and makes me take faster hold of his righteousness. I now understand (through Grace) how precious he is, 1 *Pet.* 2. 7. if it were not for Christ, what a miserable condition were I now in, that might suddenly be sent to contend with the Wrath of God in everlasting burnings; and this makes me love Christ the more, having forgiven me more then others; and having had ten thousand talents forgiven me, I would forgive any wrong doers; and this keeps me humble, and from censoriousness. I blesse God I have ransakt into every corner of my soul, I have with *David*, *Job*, *Esay*, and *Paul*, bewailed my hereditary Disease and heart corruption. I feel it is as a rotten tooth that akes, would fain be rid of it, have condemned my self for it, cried out against it as the ravished damsel, *Deut.* 22. 26. The like for sinnes done in my inclination, which by preventing Grace are secret, and onely known to God; and I have mourned over my secret sinnes, only known to God and my self; over the sins of my youth, which were committed faster then can be named; for those which I did not

know to be sin, and those that I have forgotten, and especially for my actual known sins committed against love and light, promises and covenants. I have confest them all with a heavy, bleeding broken and contrite spirit; and O that I had all sin, as sin, in a greater execration; my grief is for having offended so gracious a Father, that will not damn me for it; if there were no Hell nor Judge, I would rather die then offend him any more, and I cannot satisfie Divine Justice for one vain thought; therefore I flie to Christ, and close with him upon a free promise as a poor penitent sinner; no merits but the merits of my Saviour; I take in whole Christ, and not one drop of my puddle watter shall be mingled with the Ocean of his pure and perfect Righteousnesse; and I give up my self wholly to him, as by a deed of gift to be at his dispose; and I know he hath receiued me, I *am my Beloveds, and my Beloved is mine*, and all is mine, 1 *Cor.* 3. 22. death it self, I have a sweet Certificate from Heaven of the pardon of sin, justification, reconciliation, and adoption. I know God's heart and his eyes are upon me perpetually, 2 *Chron.* 2. 15. that no tender Father or Mother can have so special a care of any sick imprisoned Child, as he hath of me. I believe that God who hath given a property to the Needle to keep fixt, though the Ship overturn, will keep me faithfull to the death, and I shall receive the Crown of life, and stand with as much confidence at the great day, as if I had never sinned; and herein I am confirmed by the testimony of the Spirit, and Scripture-evidences.

Blessed be God I do love the Saints, every one that suffers in this Cause is as dear to me as my own Soul; my sighs have been many, and my heart faint

since

since I came hither, not for my own condition (for its happy) but for the afflictions of *Joseph*; scarce a poor Saint permitted to breath in *Irish* air; those that will not swear and be drunk, or have prayer in their Families, are counted Fanaticks, *Esay* 50. 15, I have a dear respect to all Gods Commandments, Spiritual joy is no Stranger to me; I love the Word and Ordinances more than my appointed food. I desire that all my thoughts, words and actions may please God, and that all that he does may please me; and I do freely forgive my Adversaries, the *Lord* herein increase my Faith, *Luke* 17. 5, And I blesse God I have a quiet Conscience as to the world, and which is good also; for being justified by Christ, apprehended by faith, I have peace with God, *Rom.* 5. 1. And so I descend to the Cause for which I am in Bonds, which is as good as ever it was, and I believe there is not a Saint that hath engaged with us, but will wish at the last day that he had sealed to the truth of it with his blood, if thereunto called; for I am satisfied that it is the most noble and glorious Cause that has been agitated for God and Christ since the Apostolical times; being for Truth, Holyness and Righteousness; for our Liberties as men, and as Christians; for removing of all yoke and oppressions; for a Gospel Magistracy and Ministry, and not only for the Priestly and Prophetical Offices of Jesus Christ, but for his Kingly also; the peculiar Light and Work of this Generation being to discover and oppose the Civil and Ecclesiastical Tyrannies intended upon the Nations by the Popes *Leger de main*, to exalt Christ as Lord and King over mens Consciences, to magnifie and make the Law of God honourable and authentick every where, and to give Justice and Mercy the upper hand. As hear nothing

nothing what they intend to do with me, so I am not much solicitous about it: I do freely trust God to make what Bargain for me he pleases. I believe they are as angry with me as any man in the Nations, because *litera scripta manet*; but their Cause requires rather Silence than Eloquence. As for that against Monarchy, unaccountable they will be ashamed to oppose it; that which nettles them is the stating the Case, for which I had Vouchers and Warrants for every word; but now they plough with our Heifer: Yet great is the Truth, and that will prevail. As for Petitioning there is not any. I cannot confesse any guilt; it is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might: though too many object against me, 1 *Pet.* 4. 15. *Let none of you suffer as a Murtherer*: I look upon it as the most noble and high Act of Justice that our Story can parallel; and so far as I had a hand in it, never any one Action in all my life comes to my mind with lesse regret or trouble of Conscience than that does; for the Blood must lye upon Him or the Parliament: And I am sure I had no more malice in my heart, than when I was in my Cradle: All that I can be sorry for, is, that I had not such pure and unbyast aymes at the Glory of God and Exaltation of Christ therein, as I should have had, I neither said nor did any thing *dubitante*, or *reluctante conscientiæ*, I was so far from a gain-saying Conscience in any thing I acted, that I never scrupled in the least; and the generality of the People have since owned it. I was in mercy a poore Advocate for Christ and the People of *England*; and if by my Blood their Cause may be watered, I say, (as *Phil:* 2. 17, 18) to you and the rest of the Church of Christ, if I be offered upon the sacrifice and service

of

of your Faith, let us rejoyce together; it hath been counted shamefull for Souldiers to run from their Colours, or dissert their Masters and Principles: but is more odious for a Counsellour to prevaricate and betray his Clients Cause. I am perswaded that all those that have had a chief hand, and are now giving judgement against themselves, and all good People, in all those points which they formerly contended for against the King; as the lawfulness of the Warre, which was granted both here and at *Edenburg*: The Militia, Negative Voice, Power to dissolve Parliaments, conferring great Offices (as King *James* said, *So long as I may make Bishops and Judges, I will have what Religion and Law I please*) as they are most abominable Prevaricators of the honest interest, for they will wish at the last day, that they had been *Jews*, *Turks*, or *Indians*; for the greater light, the greater is their apostacy and ingratitude, 2 *Pet.* 8 21. And sure they will have a peculiar judgement by themselves; for they do openly proclaim the Cause of *Barrabas* before the Cause of *Iesus*. *Peter* denyed Christ, an *Iudas* betrayed him, but it was before his Passion and Ascension; they never saw the wonderfull work which our Eyes have beheld; but what shall we say if the treachery of *Judas* helpe forward the Work of our Salvation? Why may we not hope that God is whetting his Tools, and gone back to fetch a greater blow against his Oppressors? *Isaac* must not dig, though the Knife be at his Throat, *Gen.* 12.14. Our Case seems to be like theirs, under proud *Haman* the Gallowes was erected, but the Royal Seed preserved, *Hest.* 6. 13. *Numb.* 23. the Story of *Balaam* is much upon my heart; the shout of King Jesus to Reign in Holyness and Righteousness is among his People, I hope, as much as ever:

and

and there is no inchantment againſt *Jacob*; therefore he muſt not be afraid: I am perſwaded we ſhall fare the better for the thouſand curſes we had between *Cheſter* and *London*, 2 *Sam* 16..12.

Now having endeavoured to ſatisfie you that the great Work is over as to my eternal ſalvation, and my opinion of the goodneſs of our Cauſe, I ſhall further intreat your patience to tell you, that I am fully convinced, that next to that unſpeakable gift of Chriſt, the greateſt Grace and Mercy that God can beſtow upon any of us, is to call for, and enable us to lay down our lives upon this account, ſuffering for Chriſt being a ſtrong Argument of his electing Love, *Act.* 9. 15, 16. and a greater matter of rejoycing, *Acts* 23. 11. be of good chear *Paul*; therefore he forbids tears for him upon that ſcore, *Acts* 21. 13. And I have charged my poor Lamb not to wear any black for mee (if ſhe have wherewith to buy it) for I ſhall be in White, *Rev.* 6. 11. the Apoſtle rejoyced to be counted worthy to ſuffer ſhame, for Chriſt, and would not but ſpeak what they ſaw with the eyes of Faith, and heard with the ears of the Spirit, *Acts* 4. 20. and the 5. 41. and *Paul* gloryed in the tribulation, rejoycing in hope of the glory of God, *Rom.* 5 23. and took pleaſure in reproaches, neceſſity and perſecutions for Chriſt, the 2d. of the *Corinthians* 12. 10. ſo *Moſes*, *Hebrews* 11. 26. for the recompence of Reward, which is God himſelf, *Gen.* 15. 1. and the times cannot be ſo full of terrour and diſcouragement as the Scriptures are full of comfort and incitations, in this particular, to us the Lords Priſoners, *Matth.* 5 10, 12. why are we ſorrowfull when Chriſt bids us be joyfull, *Matth.* 10. 15, 27. there is no ſafety but to be on Chriſts ſide, for the Son of Man ſhall come in his glory, and the Saints al-

of

ſo, *Mark.* 8. 33, 38 they are not the words of a Childe, but of Chriſt, not ſpoken to affright us, but for our animadverſion; Oh this perfidious generation! how will that word be made good to the Amazement of our Timerous Profeſſors, *John* 16. 21. The Axe or a Halter will be leſſe pain than the pangs of Child-birth, *John* 15. 18, 21. we are in nothing to be terrified, 1 *Phil.* 28. 29. Conſtancy in ſuffering for good Principles is matter of glory in the Churches, and Tribulation will be the portion of our troublers, 2 *Theſ.* 1. 4. to the end is very precious, 1 *Theſ.* 3. 8. we live if ye ſtand faſt in the Lord: I know you, and my dear Brethren and Siſters are of *Pauls* mind, if I die in my bed being a Church-member, you will by the rule of Charitie judge me happy; I cannot do you more ſervice than to bear my witneſs in this Cauſe of Chriſt wherein you are ſo much concerned, I find our Text appropriate to our condition, *John* 12. 23, to 27. Chriſts death was like ſowing of Corn, which ſeemed loſt, but was our life; ſo he that counts not his life dear for *Chriſt*, though the world count him miſerable, yet he hath two ſpecial promiſes to be where Chriſt is, and that the Father will honour him, it is a following of Chriſt in dying for him, Actively or in Affection, as appears *John* 13. 26. 21, 19. by a conformity to his death; *Phil.* 3. 10. *Rev.* 14. 3. ſome read which dyed for the *Lord*, as *Rev.* 20. 4. and 19. 10. which now is counted as bad as Treaſon, *Heb.* 12. hath an ineffable ſweetneſs in it, *Chron.* 11. is the little book of Martyrs, 12 1, the Spirit ſayes, follow your *Leaders* he is a Coward that will not follow ſuch free Examples; Chriſt and his Saints behold you, and e are Witneſſes for Chriſt as they were, but muſt forſake all ſin, eſpecially your *Dallilaes*, *Herodias and* Rimmons, and ſtrive againſt it; and ye have need of patience,

but

but ye will faint and be weary unless ye look unto Iesus and fear not, for he is as well the finisher of your Faith, as the Father of it, he despised the shame; what need you care if they say, behold the Head, or the Heart of a Traytor, when your better part is in Heaven, and reproves us for being too parsimonious of our blood; we must be prepared for suffering, *Cruore sanctorum rigatur Ecclesiæ. Luther* was troubled that he carried his blood to the grave, he loved the Christs Crosse more than the 24. Letters, and loved not half-Christians, that were only for doing, and not for suffering; and though our sin deserve death as from the Lord, yet our Enemies mind them not, they punish us for being Iudges, Advocates, and Souldiers for our Lord Iesus, *Psal.* 38. 20.

And as the Spiritual man overcomes the Animal, so I am reasoning my self against sence into a willingnesse to dye; for either the times will be better or worse; is there not in probability a great flood of Oppression and Persecution, coming upon the Godly? will not the righteous Soul of a just *Lot*, be vexed with the horrible prophaneneſſe, malignity and contempt of Christs pure Ordinances that abounds every where? we have heard Iustice and Tyranny, Truth and Falsehood, the form and power of Godlyness pleading together, and Iudgement was given for God and his People, but all seems to be reversed, & what was but an *infurie* or *nesciente* before, is now a formal and material contempt, and despight to God and Christ, and the spirit of grace in whomsoever breathing; and what comfort is there in a Son if the Ark be taken? 1 *Sam.* 4. 20, 21. she regardeth it not, the blessing is to see our Children with peace upon *Israel*, Ps. 128. 5,6. it is a mercy to be taken away from the evil to come, *Isa.* 57. 1. bestowed upon *Josiah* as a favour, being tender-hearted,

hearted, 2 *Kings* 23. 19.' tis a rich mercy to get into our heavenly house, and harbour before the Storm come, 2 *Cor.* 5. how much more blessed to give our polluted blood for his sake who shed his most precious blood for us; & if the times prove good, for civil or sacred liberties; *Moses* envied not those that were to go into *Canaan*, because he was invested with a better possession, a heavenly Country, *Heb.* 11. 16. if there be such glorious times to be expected upon earth as you and I have discoursed of, I am sure there is no less joy in heaven, and we that are there shall have no cause to envy our militant Brethren; besides, as for my self I can expect to do little for God, I am three parts dead, 70 being divided into four, the shadows of the evening are upon me, and aches and pains are inseparable companions, if now Christ should graciously accept of my poor crazy body, and bring me to an honourable and an easie death for him, blessed be his Name for ever, 1 *Chron.* 29. 10. to 16. The Heathen could say, *Dulce est pro patria mori, pro Christo mori dulcimum.* How did the *Romans* glory to dye for their liberties, and after for the glory of their *Cæsars*? and how glad are the poor *Spaniard* and *Muscovites* that they have a life, a wife, or a son, for their King? and how glad are the City that their feastings will be received? A Popish Friar told me lately, that if he were of my opinion for assurance of Salvation, he would not willingly live an hour longer for all *Ireland*; yet Saints to much fear this grim porter death, though when executed we go from the Cross to the Crown, *Jam.* 1. 12. indeed it is below the profession that we have made, to be now troubled; in prosperity I would be a worm, but now the Lord makes us as bold as Lions, that being called to suffer after so blessed an example, we may think it an honour to pledge our Master

Master in his own Cup, and commit the keeping of our souls to him in well-doing as unto a faithfull Creator, 1 *Pet.*2,21. and 4.19. for he will never leave nor forsake us, but will give us shoulders to bear what he layes upon us, 1 *Cor.* 10. 13. let us therefore who are the children of *Zion* be joyfull in our King, as others (who one day will appear to be Fanaticks indeed) rejoyce in them, for these present sufferings are not worthy to be compared with our future glory, *Rom.* 8. 18.

Sir, I bless God I have an invincible peace, and a secret joy surpassing my expression, *and I presse towards the mark* Phil. 3. 14, yet divine cordials are not constant, but often some fainting fits and dispondencies; the Spirit bloweth where it listeth, where it is not comforting, it is supporting, *Isa.* 40 29. and 41. 10. if I were not very feeble, how could Gods power appear in my weakness. I bless his Name that his arrows are not within me, nor do the terrors of death take hold upon me, as *Job* 6. 4. for I never was better as to the frame and temper of mind and body, then since my restraint; and blessed be the Comforter, I am not long without him. My Cousin *Harrison* is very full of spiritual comfort (as the Gentleman-Jaylor tells me) and bids me chear up, and indeed it will be a mercy if those who are called forth to testifie for Christ prove courageous, as *Josh.* 1. 9 but truly as for my part, it doth not lye on that side, I fear least I may be too much exalted with the honour of it, though I know the Lord can soon withdraw; we live by Faith, and not by Sight, our happiness is in our union rather then in communion and sensible gusts, and I rather fear a lingring death with severity, some for banishment *Eze.*7. 16, &c. but let the Lord do with me as he pleaseth, as *Joab* said, 1 *Chr.* 19. 13. *Omnia co-operatur*

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in bonam, Rom. 8 28. So having unbosomed my heart unto you, that you, and such whom you judge faithfull and secret may the better spread my condition before the Lord, I would intreat you to beg for me more particularly, 1. That God would set home upon my heart, and fulfill, in me with power your sweet Scripture (for which I heartily thank you) 2 *Tim.* 1. 8, 9, 12. that I may not be afraid of their terrours, nor troubled, but may sanctifie the Lord at that time, and be able to answer all opposers, that they may be ashamed when we suffer for well-doing, 1 *Pet.* 3. 14. to 18. 2. That I and the rest of our brethren and companions in tribulation, and in the Kingdom and patience of Jesus Christ, for the Word of God and his Testimony may be strengthened with all might according to Christs glorious power, unto all patience and long-suffering with joyfulness, as *Paul* prayed for the *Colossians*, Col. 1. 9, to 14. being filled with knowledge, wisdom, and spiritual understanding, and feeling those grounds of joy as an inheritance of light, and deliverance from the power of darkness that we may be *testes & contestes*, to agree in our Testimonies, and not disparage so good a Cause. 3. That we may be ready not only to be bound, but to die for Christ, and the Vindication and Justification of his Evangelical Doctrine; we have made high profession and confession of the Everlasting Gospel, and it is a blessed thing to believe with the heart, and confesse with our mouths, and in our lives, and by active Martyrdome, as *Brooke*, *Ireton*, *Hampden*, *Pickering* and others, have worthily done, who are safely arrived, expecting us, and we are yet upon the waves? but the most Excellent, honourable, rich and fruitful confession of Christ, whereby we can make the most

efficatious demonstration of our election and faith in Christ, and love in his glorious person, with most supreme illustration of Gods glory, is to lay down our lives as the Martyrs did, to seal and confirm the truth of our professions with our blood, for the cause of Christ, and safety of our brethren, *Romans* 16. 4. 1. *John* 3. 16. as our blessed Master, after he had confessed and preached the glory of God, and our salvation, confirmed and approved all by miracles, and his most holy life made a good confession under *Pontius Pilate*, 1 *Tim.* 6. 13. without which all had been ineffectual: So I have often thought for the discovery of Hypocrites, cementing of the Saints in more concording affections, tryal of faith, exercising of patience, and love to Christ, and for many other glorious ends God would call for some of his Children blood, which will be the greater favour to them whom he shall count worthy of it, because I think this will rather be a *Julian* then a *Herodian* persecution, alwaies provided, that we be found in the doctrine of the Covenant of grace, that God does not love us because we live soberly, righteously, and godly in this present world, and are willing to forsake all and lose our lives for him.

But because he loves us, and has singled us out from the world, therefore he enables us so to live, and to do singular things for his honour and glory, and willingly to *follow the Lamb whithersoever he goeth*, Rev. 14. 4. *for the love of Christ constraineth us*, 2 Cor. 5, 14. O that we had more enlarged hearts for our King Jesus. 4. (That you may fully hit my condition) I have some trouble upon me concerning the losse of my temporal estate, especially for my poor, tender loving wife and childe: I was a Purchasor, and had stock

ſtock of Cattel, and being wrongfully made Priſoner two months before any ſpeech of a King, I was ſurprized and could ſave nothing, nor get 20. l. out of my eſtate ſince *Michaelmas*; They promiſed to bear my charges to *London*, but at *Cheſter* I was forced to borrow money, or muſt have come a foot: therefore pray be earneſt with the Lord, that we may take the ſpoiling of our goods more joyfully, knowing that we have in Heaven better and an enduring ſubſtance, *Heb.* 10. 34. and that we may not faint at theſe momentany afflictions, which work ſo well for us (wherein riches and honour are not ſo) according to that paſſage, 2 *Cor.* 4. 3 laſt verſes, and be affected with eternal joyes. It is ſaid that I ſhall be put down into the hole for non payment of great Fees, my comfort is that God will be with me, there they cannot ſhut out Gods ſpirit from me, which is an everlaſting Spring and Jubilee; nor will that be ſo bad as *Jeremiah*'s Dungeon, nor as *Joſeph*'s Irons which entred into his Soul, though indeed we are ſold by our Brethren as *Joſeph* was, that the Scripture may be fulfilled, *The Brother ſhall deliver up the Brother to Death*, Mat. 10. 21.

I know not how to conclude, not knowing when I may have another opportunity to converſe with you, I am over joyed to think they cannot reach my Soul, and that our Cauſe is invincible, and it will be a happineſs if God ſee it good, that none might ſuffer death, but ſuch whoſe Souls are out of danger; but being upon the account of Civil Liberties as well as Spiritual, our only wiſe Father will order all for his own Glory, and this only ſilences all murmurings, and Maſter ſave thy ſelf, that what he pleaſes muſt needs be leaſt for us; he being Infinite, Wiſdom, Love,

Power and Goodnesse. Had the King made his way by the Sword, we might expect his sorest strokes; but for the men of *Keilah* to deliver us up, for the Parliament to sacrifice us, these men that sit by a Commonwealth Writ, for whose priviledges we adventured our all, and who cannot condemn us, but must give up the Cause, and give judgement against themselves, and all the good people in the Nation; let the *Indians* judge of it, if any of the elect think hardly of us, that we do not cry *peccavi*, and make our recantations, it will not last long, and it is no matter what others say, for they must receive their Judgement at the Bar of Christ, and we shall Judge our Judges; therefore let us not entertain damps of despondencies My rejoycing is in a good God, a good Cause, a good Conscience, I have the justice of Heaven on my side, and Gods loving kindnesse which is better then life, if we finde injustice and cruelty here, mens Law at *Westminster* will be adjudged Treason in Heaven, it will not be long before all tears shall be wiped from our Eyes, and if our innocencies be not vindicated, and cleared up in this life, as *Jobs*, *Mordecas*, *Josephs*, and *Daniels* and *Susannas* were, yet at the revelation of the righteous judgement of God, it will appear before *Men* and Angels, that we are not Traytors, nor Murderers, nor Phanatiques, but true Christians, and good Commonwealths-men, fixt and constant to the principles of sanctity, truth, justice, and mercy, which the Parliament and Army declared and engaged for; and to that Noble principle of preferring the Universality, before Particularity, that we sought the publique good, and would have infranchised the people, and secured the welfare of the whole groaning Creation

Creation, if the Nation had not more delighted in Servitude then in Freedom. And if we now ſuffer a Martyrdom of Body, we ſhall be ſome of the Souls under the Alter crying, *How long, O Lord, holy and true*; and though we cannot patiently digeſt their Tortures, and leave all vengeance to whom it belongs, yet who knows but that our Blood may be their poyſon; but then after all unjuſt ſentences of men, how ſweet and honourable will the judgement of Chriſt be, *Matthew* 25. (*Euge bone ſerve*) of entring into our Maſters joy, when the Kings of the Earth, and the Chief Captaines and Dukes of *Edom* ſhall wiſh the Mountains and Rocks to fall upon them, *Revelations* 5. 16. I bleſs God my poor Wife does much encourage me to be faithfull to the Death, and ſhe is a meet Helper indeed who helps her husband ſo to Heaven, as in a fiery Chariot; She is one who bears an unfeigned love to Chriſt and all the Saints; I intreat your tender care of Her and my Childe, *providebit Deus*, Jer. 49. 11. I ſhall leave her that Scripture, and *Pſal.* 54. 5, to 8. which they cannot take away by confiſcation; when we were in the Storm we took our leaves each of the other, * and though we have not paid our Vows at *Bethel*, yet I truſt (as was then promiſed) we ſhall be willing to go to Chriſt if he call through a Sea of Blood. But O the infinite wiſdom and love of God, and the unſearchable riches of his grace, that if I had been drowned the Malignants would have ſaid, though he eſcaped by Land, yet Divine vengeance overtook him at Sea; that now he ſhould vouchſafe me (poor me as *Gideon* ſaid, *Judges* 6. 15. one of the meaneſt Lawyers in *Weſtminſter-hall*) the honour of Bonds and an

* See the Relation of his Paſſage by Sea from *Wexford* to *Kingſail*.

affectual, if not effectual Martyrdom, for being an Advocate for my blessed Advocate, and the good people of *England*.

I have been the larger not knowing what use this may be of, if my mouth should be stopt, if you hear any report of me contrary hereunto, believe it not, so you have my heart; and I had rather be buried alive, than my Tongue or Hand should differ from it. O pray much for me; and pray again, and mend your prayer, as I have great need to do: if you know what pittifull poor, short and confused prayers I make in a day; yet Father into thy hands I commend my spirit, is a prayer, no period better than prayer; therefore now unto him that is able to keep you (and me) from falling, and to present you (and me faultlesse) before the presence of his glory, with exceeding joy: To the only wise God our Saviour, be Glory and Majesty, Dominion and power now and for ever. *Amen.*

Yours for ever in our

Dear Redeemer,

John Cook.

A Letter written by Mr. Justice Cook, *from the* Tower *to his Wife.*

MY dear Lamb blessed be Ged for Jesus Christ, and for a Prison, where I find much of his comming presence; tell Sister *Jones* that she keeps but

two

two or three Sabbaths in a week, but in Priſon every day is a Chriſtian Sabbath; not only to ceaſe from ſin, but to praiſe God, ſinging *Hoſannaes* and *Hallelujahs*. I can but ſmile to think that they cannot hinder me from preaching, for I preach twice every day to my ſelf, and yeſterday, bleſſed be the Comforter, my heart was brimfull of joy and conſolation from *Pſal.* 73. 25, 26, wherein I obſerved three points, or doctrinal concluſions.

1. *That a Saint ſhould love and eſteem nothing but God, and for God*; all diſcourſe is vain but what aimes and tends to Gods glory, 1 *Cor.* 10. 31. a Husband, Wife, Child, Friends, and all Creature-comforts are to be loved ſo far as we ſee God in them; as the Creatures do not ſerve us, but God ſuſtains us in them, and by them, ſo our affections and deſires muſt not be fixed upon them, but terminate in God; as the waters in the river never reſt till they return to the Sea, ſo our loves muſt only paſſe by the Creatures, and ſettle in God; and the more we ſee the image of God in any one, there our love is to be moſt in the Lord, and for his ſake this love is the greateſt weight of our ſouls, and transforms into the nature of the thing beloved, let us endeavour to put out more acts of love to God in Chriſt, *Cant.* 1. 26.

2. From thoſe words, *my fleſh and my heart faileth me, but God is the ſtrength of my heart*; the chief reſidence of the ſoul being in the heart, I obſerve, *That there is ſomething more dear to a Saint than his own ſoul, which is the ſoul of his ſoul, and the life of his life, and that is Jeſus Chriſt, who dwelleth in our ſouls by his Spirit*, Rom. 8. 10, 11. for as the body is dead when the ſoul leaves it, ſo the ſoul is dead without Chriſt: which may teach us two leſſons. 1. To love Chriſt more than our own lives or relations, becauſe he is the ſoul of

our Souls; this did *Moses*, *Exod* 32. 32. and *Paul*, *Rom.* 9. 3. they preferred the glory of God in the salvation of their Brethren, before their own souls, if it could have been, which is a Christian duty, though very hard; and if divine justice could say to us at the great day, "*the soul that sins must dye*: we may say, Why then did God punish our Lord Jesus, who is the soul of our souls, more dear to us than our souls; and if God had seen it good, we had rather have suffered in our own persons to have saved him; but we not being able to undergo the wrath of God, that innocent and immaculate Lamb was put to death, who is the heart of our hearts, the soul of our souls, and the spirit of our spirits; for justice is more than abundantly satisfied, much more than if our wills, souls and bodies had suffered, and the debt was all paid together, which had alwaies been paying if we had gone to Hell, for as to Christ our salvation is all pure strict Justice, who felt nothing but extremity, the Father would not spare him, *Rom.* 8. 32. but as to us it is all mercy that his satisfaction should be accepted for us, and that thee and me, and dear Da. too; and sweet Love I trust should be vessels of that mercy, and free grace, O blessed be his glorious Name for ever.

3. My meditations were principally carried out from the joyes of Heaven, and from those words, *Whom have I in Heaven but thee? and thou art my portion for ever*, I was ravished with this consideration, *that the joyes of Heaven are eternal*: or thus, *The saints pleasure have a beginning, but no ending*. No doubt but this is infinite matter of joy to *Abraham*, and all the Saints in Heaven, to think that they shall continue in their joy and glory, not 100. or 1000. millions of years only, but for ever, but when they have been there

there 100000. millions of millions of years, as to what remains it will not be a minuit, but then we begin our felicity, therefore Chriſt calls it *a life eternal*, Matth. 25. 46. Therefore if a man could live here 1000000. millions of years, and enjoy his hearts deſire, and all the variety of pleaſures which this world can afford, and afterwards be deprived of Paradice, or be damned, what a ſad Bargain would that be; for the Saints are all that while in Heaven, and ſhall be there for ever; and if a man might be alwaies younger and live here for ever, if ſuch a thing were poſſible, yet could not that content him, becauſe he is capable of good; and if it were put to the choyce of an illuminate Chriſtian whether to live here 1000 years in health, wealth, and all that ſoul and body can deſire, or to be in Heaven but one day, he ought to chooſe the latter, *Pſal.* 48. ſo one minuits being in Heaven is to be preferred before a perpetuity of all worldly pleaſures, for to be abſent from the Lord is more grievous than all humane delights can be comfortable, if it were but a pretty good condition, if men were ſure alwaies ſo to continue, it would be comfortable: therefore to think of an everlaſting Crown of Glory, is a ſoul-melting conſideration. If then this life be not a minuit in compariſon of the perpetual life of the bleſſed ſouls in Heaven; how greatly are they to be blamed that for a little vain honour, flattering pleaſure, or the momentany ſinfull delights of this evil world, ſquander away their precious ſouls. 2. As the joyes of Heaven are eternal, ſo they are exceeding great. If the men of the world which have their portion here, *Pſal.* 17. 14. have ſuch ſtately Houſes, and pleaſant Palaces and Delights, ſhall we not think that God hath provided ineſtimable Treaſures and Pleaſures in the world to come for his

his Children; for whom do earthly Parents treasure up, but for their Children? but if we could but apprehend what they are, they are not the joyes of Heaven, for *no heart can conceive what God has prepared for them that love him*, 1 Cor. 2.9. the eye hath seen much, and the ear heard more, and the heart may conceive much more, but eternal pleasures are inconceivable, yet the spiritual eye hath some glimps of it: a poor Saint findes more solid zeal and joy in a Crucified Christ, poor and naked, and despised in the world, than all the Dukes of *Edome* in their rich and glorious pomp and magnificence; but all the Saints living here, have not so much joy and splendor as the least Saint hath in Heaven. The Scripture mentions three Heavens, *where the Fowls of the Air, the Starry Heaven, and the Heaven of Heavens*, 1 Kings 8. 27. the Sun is conceived to be 300. times bigger than the Earth, and every Star bigger than this lower world, and that all the Earth is but as a mote, and not so big as a fly in comparison of the Emperial cælestial Heavens, where the souls of the Saints are with God and Christ; and by the largenesse of the place we may guesse at the greatnesse of the joyes and pleasures, that the Elect are but few in comparison of those who shall be turned into Hell, *Psal.* 9, 17. as it were thrust into a hole together, *Mat.* 25. 23. our Lords joy can be no little joy, and it is too big to enter into us, we must enter into it. Next I consider wherein the substance and essence of Heavenly joyes does properly consist, by 1 *Cor.* 13. 12. it seems much to be in sight and knowledge.

1, For sight, to see God face to face; to see the beautifull person of our dear Lord Jesus, to see all the blessed Saints and Angels, and to be one of them, how joyfull is the thought of it: for the damned

(between

(between whom and the Saints there is a great gulph fixed, *Luke* 16. 26.) ſhall ſee *Abraham* and the Prophets in the Kingdom of God, *Luke* 13. 28. when themſelves are thruſt out (poor Saint-haters that now perſecute the Heirs of Glory, and ſcorn their companies, would then fain crowd into Heaven with them) much more the elect themſelves; but the difficulty is, how we can ſee Spirits with Bodily eyes, and Bodies with Spiritual eyes? I rather think that *Job* 19. 25, 27. is to be underſtood of Jeſus Chriſt, whom *Job* ſhall ſee with the eyes of his Body, and by the Eyes of our Souls we ſhall ſee God the Father and the bleſſed Spirits; and our comfort is that we ſhall for ever be with the Lord. But where the Scripture has no Tongue to ſpeak, we muſt not too curiouſly inquire for knowledge, is a wonderfull expreſſion, we ſhall know even as we are known, God knows us perfectly, and what ſhall be our laſt thoughts, *Pſal.* 139. 1, 2. All the Saints upon earth do not know ſo much as one Saint in Heaven, where Faith is turned into Viſion, and Hope into Fruition; then ſhall we know the love of Chriſt which paſſeth all knowledge here below, *Epheſ.* 3. 19 how all the love that ever God vouchſafed to the world, is but as a ſpark to the Oven red hot, in compariſon of giving Chriſt; but I believe we ſhall never know God comprehenſively (but apprehenſively) that is ſo much of his Glory as we ſhall never know more, for there will be new Springs and freſh Diſcoveries of his infinite Grace, Glory, Goodneſſe, and Perfections ſtreaming forth continually to us, that will be as everlaſting Fountains of Joy and glorious rejoycing to our Souls and Bodies; as one at Sea ſees a great way, but not the end or bottome of the Sea, for we ſhall know as much of God as our heads can hold, and love God

as

as much as our Hearts can contain; and no doubt but there are different degrees of Glory in Heaven, as the Saints know more or less of God, whereas when Vessels of several sizes are cast into the Sea, they are all full, but some hold more than others, 2 *Cor.* 5. 4. God works upon our hearts as Ingravers upon Gold or Marble, and the more of his image he stamps upon us in this life, the liker shall we be to him in glory, but every Saint shall have his own fullness of knowledge.

3. I think that Heavenly joyes does much consist in the will, in the transformation of our wills into the will of God; for as we heard an excellent Sermon from 1 *Cor.* 6. 17. at *Northampton*, he that is joyned unto the Lord is one spirit; for I believe that mystical oneneſſe which our dear Lord so sweetly prayed for, *John* 17. 11, 21, 22, is meant of oneneſſe in will and affections, when the Soul shall have all that it can desire, and nothing but what it does desire, and shall will nothing but what God wills, and not onely to be satisfied with the will of God, but to taste a sweet complacency and delight in it, that it is infinitely best to be there.

4. This transforming of the will proceeds from the apprehension of divine love, where the Soul finds that God has loved it from all *Eternity*, that his eye and his heart are perpetually upon it for good, and knows that it is a free, pure, unchangeable, and eternal love, this causes an eternity of Joy; and a love is the sweetest grace in the heart (the very sugar of the Soul) that makes a Heaven upon Earth, where it is without dissimulation, and spiritual; so heavenly joy will consist much in love, which must needs flow from sight and knowledge; for as *Paul* sayes, 1 *Cor.* 2. 8. it is onely ignorance of God that makes so many

many to oppoſe the way of Truth and Holyneſſe; ſo the ſight of divine glorious beauty, and the knowledge of infinite wiſdom, power, love, and goodneſſe in Chriſt, cauſes the Soul to love God, and Chriſt, and the Spirit, much better than it ſelf: for if the Spouſe be ſick of love here, *Cant.* 5. 8. and if the fire of love conſtrain militant Saints, not to live to themſelves, 2 *Cor.* 5. 14. ingenuity being the great Principal of the Goſpel not to work for life, but from life, and to do all from a ſpirit of love, much more the Saints triumphant; but the more I think of this bleſſed ſtate of glorification, the more I am at a loſſe in it, Pſalm 16. 11. *In God's preſence there is fullneſſe of joy, and at his right hand there are pleaſures for evermore*: and *David* ſayes, Pſalm 123. *that they that be wiſe, ſhall ſhine as the brightneſſe of the Firmament, and as the Stars for ever and ever*: *but one Star differeth from another in Glory*; and Matth. 13. 43. *the righteous ſhall ſhine as the Sun in the Kingdom of their Father*: And our Lord ſayes, *In my Fathers houſe are many manſions*: and *Paul* calls it, *A far more exceeding and eternal weight of glory*, 2 Cor. 4. 17. *and a building of God an houſe not made with hands, eternal in the Heavens*; *where we ſhall be ſo ſoon as the ſoul parts from the body*, 2 Cor. 5. 1, 8. and that it is an inheritance in light, all light and no darkneſſe, 1 *Col.* 12. and that the Saints ſhall judge the World; and when Chriſt ſhall appear, we ſhall be like him; for we ſhall ſee him as he is, 1 *John* 3. 2. In the New *Jeruſalem* there ſhall be no ſorrow, no crying, no pain, *Revel.* 21. 4. and the Gates of the City are Pearls, and the Street is pure Gold, *v.* 21. the glory of God lightens it, and the Lamb is the light thereof, *v.* 22. in it there is a pure River of water of life, and a tree of life, which bears fruit every month, *Rev.* 22. 1, 2. and there ſhall be no curſes there,

and

and there shall be no night, and we shall reign for ever and ever, *v.* 5. And these are soul-ravishing considerations, and I have suckt much comfort from *Psal.* 17. 15. I shall be satisfied when I awake with thy likeness; and 1 *Thes.* 5. 10. who died for us, that whether we wake or sleep we should live together with him; therfore let us comfort our selves, and edifie one another with these words, and Mr. *Burton*'s Text, *Heb.* 12. 22, 23 It is sweet also to consider of the glory of the Body, 1 *Cor.* 15. 42, 43. it shall be an incorruptible, glorious, powerfull, spiritual body; there will be charity, agility, penetrability, impossibility, no hunger, no cold; it shall be fashioned like unto Christs glorious body, *Phil.* 3. 20. *W*hat a comfort is it to thee and me that have such crazy bodies! Ulcerous *Lazarus* shall be as sound as a Fish, and we shall have an everlasting spring of health and strength which shall never decay.

Vse. Let this teach us more to mind Eternitie, to study the joyes of Heaven, that we may receive a full reward, 2 *Ephes.* to 8. as Mr. *Whitefield* once exhorted *Oliver* in every thing to mind and eye Eternity; for they are the brave Men and *W*omen that will be so at that day: the pleasures of this *W*orld are so far from satisying the understanding and will, which are capable of God, that they cannot satisfie any one Scene: never any Musick so sweet, but a man will desire to hear better, no Object so beautifull, no meat so pleasant, but a man will covet to see that which is more lovely, and tastes sweeter, *Eccles.* 1 8. Study that Book and *Canticles* well, that the Spirit may convince us of the vanity and vexation of all Creature-delights, and of the fulness and excellency that is in Jesus Christ: the best Condition in this life is but a bitter-sweeting, all our

comforts

comforts are impure, mixt with Wormwood; no Rose without Thorn, and the bitter is more than the sweet; but in Heaven all our Delights are pure, and unmixed; there is perfect joy without any grief; solid comforts, and no afflictive misery; no Envy, no Emulation, which abounds here; for every Saint has what his heart can desire: it is a Sinless, Sorrowless, Temptationless, Oppressionless, Sickless, Timeless and Endless Estate, where being once arrived, we shall never fear parting any more; therefore (my dear Sweeting) let us wait patiently and chearfully for that blessed Translation from Earth to Heaven; we must begin our Heaven here, the more prepared to dye, the fitter we are to live; so let us live, so let us dye, that we may live Eternally. If thee likest such poor breathings, and broken Meditations, thee may'st command more of them; I leave thee and me, and my dear Child, and our Christian relations with thee, in his Armes who is in Heaven at the right hand of the Father, therefore we need not fear what man can do unto us, *Isa.* 51. *v.* 12. To him I am thine for ever.

Thy Loving Husband

during this Life

JOHN COOK.

Another Letter from Mr. Cook *to a Friend, after Condemnation.*

DEar Brother, beloved in the Lord, *Condemnatus sum ad vitam*, and this is my Cordial Farewell

to

to you and all Saints, from my *Jeremiah's* Prison; to morrow I shall be in eternall glory, in the bosome of Christ, where our Father *Abrahan* is, and a guard of Angels will convey my soul thither. Never let God's people fear a Prison any more; for the Lords supporting or comforting spirit hath not been absent from me since my indictment. I writ a Letter to you formerly, acquainting you with my spiritual Condition, to which I refer you; and fearing least wrong may be done to the Cause when I am in Heaven, I think fit to leave a few Words with my deerest love to all Christian Friends.

1. Upon my Trial it came to this, That the Judges said, *That all hath been Treason since* 1642. so that the Lords and Commons are not to meddle with the King. I said, *That I acted obediently by Order from the House of Commons, and the Commons being the Representatives of the People, cannot commit Treason, for there can be no Tryal of all the People. And as for any force upon the House in* 1648. *they were the only Judges of it, and no inferiour Court can judge of the lawfulnesse or unlawfulnesse of their Acts or Orders.* But they said, all our Acts and Orders are Treason. So that now it is brought to that it was in 1642.

2. I intend by God's assistance upon the Ladder, to bear my testimony for Jesus Christ to all his Offices, and for a Gospell Magistracy and Ministry, and to speak something, so far as God shall enable, and will be permitted, for the *Good Old Cause*, or Righteousnesse and Holinesse. I can at present only leave my dear love and respects for you, and my dear Sister, beseeching God, and not doubting but that we shall shortly meet in eternal glory. Company so spends me that I can write no more; I shall suddenly enter into the joy of the Lord: O blessed be his Name,

blessed

lessed be the Comforter, my soul is full of Consolation. Farewell, Farewell, *Renede in Paradiso*,

Yours for ever

or my dear Brother F.

JOHN COOK.

Observations on Mr. *Cook*.

IF Treason ever wore a Cloak, you may see it here now palliated to the life; a Quaint Orator strugling for Life, under the sad pressures of a heavy Charge. A man bred up where Law was more in force, at least more studied than the Gospel. I am sorry Pearls of Eloquence, and the very Marrow of the Law, should prove destructive to the owners.

Sum up all his Vertues in a Scedule, and at the end write Traytor: Can then his vertues make me blush to write, Solus in conclavi & teste Lucerna: *what he himself at a publick Meeting,* & Cælo spectante, *was not ashamed to act, the King must die, and Monarchy with him; Could the dull Genius of this Nation suffer it so tamely?* Marius *that excellent Roman, daunted his Butcher with a word,* Et tu homo audes necare, C. Marium. *And could not Majesty with all its Charms, daunt a Solliciting* Cook!

He alledges, he was put on it, nay fee'd to do what he did; So was Judas *when he sold his Master: Money is the Root of all Evil, and brought that famous Orator* Demosthenes, *a Brother of the same Fraternity, to a sore throat; when 'twas* Βοὺς ἐπὶ Γλωττης. Avaritia non excusat militiam.

To be sorry for breaking the Oath of Allegiance made to his Prince, is no Plea in the Court of Conscience. Perjury

is a voluntary act, it divests the soul of its private correspondency with Heaven, and befits a Machiavil rather then a Christian. God's name is abused, and Regicidium *called a pious work; such actings as these, upon base and Mercenary Principles, hath exalted his Head above his Brethren,* Caput inter nubila condis, *and leaves the sad Name of Traytor entailed to all posterity, on his neglected Family.*

Harrison's *Head was the Map of his Mortality.*

Thus let all Treason be rewarded, and Traytors punished, who hazzard Life and Soul in opposition to their King and Country; whose ubiquitary Consciences play fast and loose with Religion, and who constantly Morning and Evening adde not to their Prayers,

GOD SAVE THE KING.

Some Notes taken of a Sermon preached by Mr. *Hugh Peters*, the 14th. of *October*, 1660. (after his Condemnation) in the Prison of *Newgate*, wherein he was much interrupted, by the comming in and going forth of strangers that came to see him, and the other Prisoners in the Room with him, and so was constrained to break off the sooner: And though they are but brief Heads, yet its thought convenient here to insert them, for the better satisfaction of any, touching the frame of Mr. *Hugh Peters* at that time. The Discourse was from

Psal. 42. Vers. 11.

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God for I shall yet praise him, who is the health of my Countenance and my God.

AFter Analysing the Psalm, he observed this Doctrin. Doct.

Doct. *That the best of Gods people are apt to be dis-*
ponding.

This was the mans case in the whole 88. *Psalm.*

Also *David's* case, when he complained of the breaking of his bones, &c.

This was Christ's case himself, when he cryed out, *My God, my God, why hast thou forsaken me?*

The Reasons why the best of Gods people are apt to dispondencies, are,

First, *When something falls out from God more then ordinary, when God puts weight in Sorrow and Affliction, that makes it sinking: Although the Afflictions are heavy of themselves many times, yet it's the weight that God puts in Sorrow, that makes it sink us.*

Secondly, *Over valuing our Comforts, putting too much upon Wife, Children, Estate, or Life it self, a man is apt to be cast down when he thinks of parting with them.*

Thirdly, *Our unpreparednesse for Sufferings and Afflictions, that makes us dispond. Alas! I thought not of it, say some, it's come unexpectedly upon me.*

Fourthly, *We are apt to dispond when our Afflictions are many, when they are multitudes, when all is struck at together, Name, Estate, Relations, and Life it self.*

Fifthly, *When Afflictions are of long continuance; a man can bear that burthen a while, that he cannot stand under long.*

Sixthly, *When Afflictions fall upon the Noblest part of man, which is his Soul, then are dispondencies apt to come in.*

Seventhly, *When we have more Sence then Faith.*

Now it should not be so, God's people ought not to dispond.

1. *Because it discovers impatiency.*

2. *Because it discovers want of Faith; they leane not upon the Rock that will not fail them.*

3. *It discovers want of wisdom, &c.*

4. *We should not be thus, because it gratifies the Enemy, who in such a case is ready to upbraid us, and say, Where is now their God? What is become of their God?*

Now what cure and remedies are there for disponding?

This 11. Verse gives you two.

First, Hope in God; *Hope thou in God.*

Secondly, Faith is set on work; *I shall yet praise him, &c.*

But more particularly take these directions.

1. *Be carefull of exercising Faith; for no condition of man supercedes his Faith; do all in Faith, pray in Faith, and bear in Faith, &c. Now what is the exercise of Faith, but rouling upon Christ, and staying on him: Here I'le stick, if I perish, I perish.*

The miscarriages of Christians, is either because they have no Faith; or else, because if they have Faith, they give it no food to live upon; Faith must go to Christ, as the Liver-Vein, and fetch Blood and Life thence. We quarrel that we have not Love, and Patience, and Meekness, &c. but the defect lies in our Faith; If we had more Faith, we should have more of all other Graces.

Now what is the food of Faith?

Answ. Faith will not feed upon every Dish, not on a stalled Ox, or fatted Calf; Prosperity is not Faith-food; but it will eat a Word, live upon Promises; these nourish Faith. *I will never leave thee, nor forsake thee; All things shall work together for good;* and the like promises.

2. *Be marvelously carefull of things below, measure things not by sence, or by a day, but by Faith and Eterni-*

ty;

we are troubled at the loſſe of this and t'other Creature, and Comfort; but what's the value of them? the over valuing things is our miſchief.

3. *Go and tell the Lord Chriſt, I have a defiled Conſcience; and if thou doſt not waſh me I am undone for ever. See the Neceſſity and worth of Chriſt; there muſt be ſomething better to look at, than what we looſe for the preſent, ſomething above Eſtate, and Life, and Relations, and Name. See the worth of Chriſts Blood! It's worth all the world, becauſe what the Blood of Bulls and Goats could not do, his Blood doth cleanſe from all ſin.*

4. *Keep cloſe to the uſe of Ordinances; much of our miſchief hath come from neglects of this kind; the ſafety of a Chriſtian lyes in the enjoyment of Church-communion, Pſal 27. 4, 5, and 6. Verſes.* One thing I have deſired of the Lord, and that will I ſeek after, that I may dwell in the Houſe of the Lord all the dayes of my life, *&c.* For in the time of trouble he ſhall hide me in his Pavillion, in the ſecret of his Tabernacle ſhall he hide me, he ſhall ſet me upon a Rock; and now ſhall my Head be lifted up above mine Enemies round about me, *&c. The greateſt fears are diſpelled there——you ſhall find before troubles paſs over (for you expect ſome) it will be a hard matter to break Churches, they are ſo chained together, and yet there hath been marvellous miſcarriages amongſt Saints in their Church-Relations.*

He alſo during his impriſonment in the *Tower*, wrote ſome ſheets of Paper to his Daughter, leaving them with her as his laſt Legacy, containing in it very much ſound and wholeſome advice as to her Souls health. It carries with it ſuch a ſavour, as denotes it proceeds from a Spirit that hath learned experience

in Christs School, and hath been aquainted sometimes with Sun shine as well as Foul weather: It's too long here to be inserted; but if it be made publick by it self, doubtless the experienced Reader will be no looser by perusing this Legacy.

Some memorable Passages of Mr. Hugh Peters, *in his Imprisonment at* Newgate, *and at the time of his Execution at* Charing-Cross, October 16. 1660.

MR. *Peters*, as is well known, was exercised under great conflict in his own spirit, during the time of his Imprisonment, fearing (as he would often say) that he should not go through his sufferings with courage and comfort, and said to his Friends, that he was somewhat unprepared for death, and therefore unwilling to dye; something he said he had commited, and other things omitted, which troubled him; but though it was a cloudy and dark day with him for a season, yet the light of God's grace and favour would break forth at last.

And surely the favour of God did at the last appear; for a little before he went forth to Execution (as many can testifie) he was well composed in his Spirit, and chearfully said, I thank God now I can dye, I can look death in the face and not be afraid.

As for that slanderous report which was too much received by good People as well as bad, to wit, *That he was guilty of Uncleanness.* A Friend coming to him in Prison, put that Question seriously and so-

berly

soberly to his soul; to which he replyed, *That he blessed the Lord, he was wholly clear in that matter, and that he never knew any Woman but his own wife.*

A night or two before he suffered; two of the Episcopal Clergy, who as some report were the Kings Chaplains, came to give him a visit; they endeavoured to make advantage of the present temptations wherewith he was then assaulted, and to perswade him to a Repentance and Recantation of his former Activity in the Parliament Cause, which they endeavoured to enforce upon him by a promise of pardon from the King, in case he would therein hearken to them. But though he was then much afflicted in his spirit, yet the Lord did help him to bear up with much courage against the insinuations of that sort of men, and told them, he had no cause in the least to repent of his adhering to that Interest, but rather, that he had in the prosecution thereof done no more for God and his People in these Nations; and with Civility dismissing those Visitants, he applyed himself to some other Ministers then present, whom he judged more able to speak a word in season to him under these great Trials, wherewith the Lord was then pleased to exercise him.

Being carried upon the Sledge to *Execution*, and made to sit therein within the Railsat *Charing-Cross*, to behold the Execution of Mr. *Cook*. One comes to him, and upbraided him with the Death of the King, bidding him (with opprobious langauge) to repent: he replyed, Friend, you do not well to trample upon a Dying-man, you are greatly mistaken, I had nothing to do in the death of the King.

When Mr. *Cook*. was cut down, and brought to be Quartered, one they called Col. *Turner*, called to the

the Sheriffs men, to bring Mr. *Peters* near, that he might see it; And by and by the Hangman came to him all besmeared in Blood, and rubbing his bloody hands together, he (tauntingly) asked, Come, how do you like this Mr. *Peters*, how do you like this work? To whom he replyed, I am not (I thank God) terrified at it, you may do your worst.

When he was going to Execution, he lookt about and espied a man, to whom he gave a piece of gold, (having bowed it first) and desired him to go to the place where his Daughter lodged, and to carry that to her as a token from him, and to let her know, *That his heart was as full of comfort as it could be, and that before that piece should come to her hands, he should be with God in glory.*

Being upon the Ladder, he spake to the Sheriff, saying, *Sir, you have here slain one of the Servants of God before mine eyes, and have made me to behold it, on purpose to terrifie and discourage me; but God hath made it an Ordinance to me for my strengthening and encouragement.*

When he was going to dye, he said, *What flesh, art thou unwilling to go to God through the Fire and Jaws of Death? Oh* (said he) *this is a good day, he is come that I have long looked for, and I shall be with him in glory*; and so smiled when he went away.

What Mr. *Peters* said further at his Execution, either in his Speech or Prayer, it could not be taken, in regard his voyce was low at that time, and the people unciyil.

Observations on Mr. *Peters*,

A *State Juggler drest in Divinity, a meer* Proteus, *and yet a Regicide; a Fire-brand kindled by the Devil,*

Devil, by whose insinuating practices, blowing the Bellowes of Rebellion, and belching from an Impure throat the loathsome vapours of Sedition, he not only poysoned the Kingdom, but ruined the stately Fabrick *of an incomparable Monarchy; pretending in his Pulpit, that to be the finger of the Lord, which visibly appears to all Ages to be the hand of the Devil. Divinity tells us, Faith is like a Grain of Mustard seed; 'Tis true indeed, and it seems a point of his Creed, for without Question he devoured it with his Beefe, whilst his Belly was his God. His Sermons were like Stage-Plays, his Auditors rather laughing at his absurd and ridiculous Expressions, than any waies admiring his Doctrine. Bodkins and Thimbles, and Plate of all sorts were by this* Demetrius *first ravisht by his inchanting practices, and afterwards made Shrines for Rebellion. Blush Evangelists! you that should be Messengers of Peace to see your Pearls cast before Swine, and under the pretended Vizar of Godlinesse, fac'd with the Splendid Title of God's own Cause, see your selves branded: Thus having first from his Pulpit taught men the way to their Damnation, by opposing their Lawfull Soveraign; least their Courages should cool by his absence, he resolves to wear a Sword himself; and rather then not be guilty, he will stain his own Garment in that Sacred Blood. But certainly he that dares Juggle with Divinity, and slander God and Angels, will think it no sin to strike at Majesty.*

The Poland *Kings only in the World have their Crowns questioned, as if they wore them* ad Arbitrium Populi; *but* Englands *Soveraign must be* Aut Cæsar aut Nullus, *Our Hemisphere admits no controuling Stars, whose dull influences may question our Suns Beams, or any way augment his Lustre by their Additional Rayes.*

Blessed be the happy return of our long Banisht Glories, else certainly Posterity had recorded our Miseries as Authentick, and Heavens Divinity had been questioned in permitting

permitting such horrid Crimes to go unrevenged to the Grave. Give me leave then to conclude my Censure of this Apostate Priest in the same Language as once served him in a Pulpit, viz. The Devil hath brought his Hogs to a fair Market.

Some Passages and Occasional Speeches of Mr. Thomas Scot, *before he came to Execution.*

WHen he was in the *Tower*, a Relation sent to know how he did: To which he returned this Answer, That he had been very ill all night, and had some apprehensions that it might be unto death: But said he, I was not at all displeased, for if it be the will of God that I may not live his Servant, I would dye his Sacrifice.

The first day that he came to *Newgate*, some Friends came to see him, and asked him how it was with him; He told them he was well; but he waited and much longed for a word of peace from God; But (said he) I blesse God (though it is somewhat dark with me at present, and I know I have a naughty heart, yet) I have not one temptation to desert *that Good Cause* which God hath so signally (many a time) owned.

The next day, which was the day Major General *Harrison* was condemned, some of his Relations came to him, and told him, They supposed he had heard what dismal Sentence was passed on him: And Sir, said one of them, my heart fails me to think how

how you will bear it. Why (said he) flesh and blood will recoile, but blessed be God I am not troubled at that; a fit of an Ague would cost a man more I believe.

The day after he was condemned himself, his Wife and other Relations and Friends, came to him: O Sir (said some) how is it now? Why (said he) blessed, O blessed Chaines, I would not be without these Chains. Indeed it was a very dark, dismal, cloudy morning; I was brought to be content to perish. Truly I thought I could not plead at all, my soul was so sad, because God hid his face: But I was resolved (said he) if I could have said no more, to tell the Court, *That the Cause was the Lords*: and the fault was not in the Lord, but my great personal unworthinesse, that I could not assert it; and that though I did sink into the bottomlesse pit immediately, yet I durst not, no not for a World, but own that Cause which God had often honoured. But (said he) the Lord for your sakes did help me to say somewhat, but truly it was but pittifull. I thought if I might have been suffered (although I have not slept (to speak of) these two nights) I could have spoken three or four hours longer. And now (said he) as dark as it was in the morning, 'tis so bright, so quiet and calm, that truly I think if I were to be executed to morrow, I could sleep all night as well as ever. But (lifting up his eyes) Lord, said he, I would not be too confident: O pardon thy Servant: But being in a very chearfull frame, his Friends and Relations left him at that time, and (because of illness) could not visit him next day.

But on the next first day of the Week, being with him, he told them he found an increased strength. That day about Noon, the Warrant for Execution

was

was signed, at which time he was desirous to have a Reprieve gained (if possible) not (said he) that I expect Life, but methinks my Wedding Garment is not quite ready, a little more time, that I may as a Bride, be ready trimmed. That Evening it was told him, that Sir *O. B.* would speak with him the next day morning; and some told him it may be that would prove an hour of Temptation. Truly (said he) I bless God, I am at a point; I cannot, no I cannot desert the Cause.

The next morning they two were together, the matter of their discourse I know not, but I remember her when his Wife desired to go to *O. B.* that evening, to see if he would be her dear Husbands (or rather her) Mediator to his Majesty for his life; It may be (said he) Sir *O. B.* may say, That I should confesse guilt, and do the King some service; Prethee tell him I would engage to live quietly, but for owning guilt that I cannot do, for to this day I am not convinced of any, as to *the Death of the King*, and that I went but too far in asking the benefit of the Proclamation, and I cannot go any further, no not to save a thousand Lives.

That Evening came in two Ministers: one, or both of them, after they had talked with him a good while, I heard them ask, *Whether he did acknowledge his guilt?* for they believed his owning of that would be the most likely, if not a most certain means to prolong his Life. To which he answered, That although he had often, and that with many tears (and he thought with some brokenness of heart) sought the Lord to convince him of it, if he had any guilt in him, as to that particular action, (for which he was then in Chains, and under Condemnation) for (said he) I would not for a World dye with one sin unrepented

unrepented of; but (said he) really to this day I have no such conviction; but (said the Doctor) *Sir, if any such do come in, will you tell us?* Yes (said he) I professe I will, if it come in at the last moment, even at the Gibbet, I will tell the world of it. And it is observable, that some of his last words were, *That God had engaged him in a CAUSE not to be repented of, I say, Not to be repented of*——

The night before Execution, when he was in the Dungeon, he was (as he had been that day) somewhat sadder then at other times; And one asked him, if any particular thing lay on him? He said, No, but the Lord was pleased to suspend his comforting presence; but said he (with an humble boldness I would speak it) The Lord shall not put me off with any thing besides Himself. After, having spent some hours in Prayer, as at other times, about midnight we left him and his fellows, that they might get a little rest for the supporting of their Natural spirits; and in three or four hours, his Wife, Children, and many other Friends returned: When we came, we found them praying. As soon as Col. *Scroop* had ended, Mr. *Scot* turned about, and opening his Arms he embraced his Wife, and one of his Daughters; Ah (said he) my dear ones! *God is good, he is come, he is come, I am full, I am full. O blesse the Lord for me, and with me; O my Soul, and all that is within me, magnifie the Lord.* By and by he went to Prayer himself, and one would have thought he had been (as it were) in Heaven, his soul was so enlarged in blessing, praising, and magnifying the God of his Salvation. Oh! (said he to his Wife) *I would not change this dark Room for the best Star-Chamber under Heaven.* He desired his Friends and Relations would not be solicitous for his body, but let them do what they pleased,

pleased, and exercise what cruelty they would; saying, it was meet it should be so; and that the dead Bodies of the Witnesses must be unburied, that the Scriptures might be fulfilled.

Some part of his Prayer was, to bless the Lord, That (as the Psalmist said) though he came in there weeping, and fearing that he had not yet been bearing precious seed; yet now they were returning rejoycing and triumphing, and carrying their sheaves with them, Call us not (said he) *Marahs*, (as she once said) but call us *Naomies*; for we came in hither (some of us) *empty*, but we are going out *full*: The Lord hath not writ bitter things, but good of us; for this is his glorious Grace, That we are counted worthy to suffer for God and his CAUSE Oh! What shall we render to the Lord? We will *take the Cup of Salvation, and call upon the Name of the Lord.* Oh our Souls, bless the Lord! And we do with our souls bless Thee, that we have an Eternitie to bless Thee in; for no less will satisfie our souls. And now, O blessed and glorious God, shall we be among Thy Worthies? (*meaning M. G. H. Mr. Carew, and Mr. Cook.*) If possible, let us attain to the first three; but if we attain not to so glorious a Testimonie as that, yet O Lord, let us be among thy Worthies. We desire to glorifie Thy great and blessed Name, that thou hast in any measure enabled us to encourage our hearts in the Lord our God, at such a time as this, when Eighty is (as it were) in the flames, and the People speak of worse than stoning us. When some spake of the reproaches of the People; he said he accounted that his Honour.

Mr. *Scot*'s Speech upon the Ladder.

Gentlemen,

I *Stand here a Spectacle to God, to Angels, and Men: To God and Angels, to whom I hope I am shortly a going. And now to you I owe it; to God and the Nation, and my self, to say something concerning each. For my self, I think it may become me to tell you how, and why I came hither; and something in the generall, concerning my capacity. In the beginning of these Troubles I was (as many others were) unsatisfied; I saw Liberties and Religion in the Nation, in great danger, to my best apprehension; I saw the approaches of Popery in great measure, comming in upon us; I saw* ——

Upon which the Sheriff interrupted him in these words, If you will betake your self to Prayer you may.

Mr. Scot *replyed, I shall not speak to reproach any* ——

The Sheriff interrupted him again, saying, You have but a little time Mr. *Scot*, therefore betake that little time to Prayer.

Mr. Scot *replyed, I shall speak* ——

The Sheriff interrupted him again, saying I beseech you Sir, betake your self to Prayer.

Mr. Scot *said, It may become me to give an account of my self, because* ——

The Sheriff interrupted him again, saying, It doth not become you to speak any such thing here; Therefore I beseech you betake your self to Prayer, it is but a little time you have to live; you know that is the most needfull thing.

Mr. Scot *replyed, 'Tis so* ——

The Sheriff interrupted him again, saying, Sir, but wh

when you came upon the Stage, you deprived your self very much.

Then said Mr. Scot, *I thought to tell you how I came hither* ——

Here the Sheriff interrupted him again (or else some one besides the Sheriff) and spake to this effect, Every body knows, that ——

Mr. Scot *said, Sirs, 'tis hard that an Englishman hath not liberty to speak* ——

The Sheriff interrupted again, saying, I cannot suffer you to speak any such thing.

Mr. Scot *said, I shall say no more but this, That it is a very mean and bad Cause, that will not bear the words of a dying man; It is not ordinarily denyed to People in this Condition* ——

The Sheriff interrupted again, saying, Sir, you had a fair Tryal, and were found guilty.

Mr. Scot *replyed, 'Tis according to my mind to speak what may be said* ——

Here the Under-Sheriff interrupted, saying, It hath been denyed unto your Predecessors, and will be denyed unto you.

Then he Prayed as followeth.

HOly Lord God, the Great and Glorious God of Heaven and Earth; King of Nations, and King of Saints: In both which capacities, thy poor and unworthy Creature comes now to bear his witnesse in this great Spectacle, before Thee, Angels, and Men: O Lord, were it not for sinne, none of these things had befallen the Nation; nor my unworthy self; We have all transgressed, and gone astray from thee by a perpetual back-sliding, even all of all sorts,

orts, conditions, ranks and orders of men: And mong them none, none more than thy poor unworthy Creature, who acknowledgeth the same here efore thee, in the face of Heaven, and in thy presence, to which he is very shortly a going; That lorious Grace which thou hast been pleased to afford unto his soul in it. Thou art gone to the ighest extent of Mercy that ever was shewed to ny of the sons of Men. Thy poor servant doth acknowledge himselfe to be the greatest of Transressors. And thy glorious grace is magnified above all thy Name, in what thou hast done for hy poor Creature. But Lord, so it is, because uch is thy good pleasure, such was thy design from Eternity, through, or in the great Transactions hat was between Thee, and Christ thy blessed Son, and our blessed Saviour: That thou shouldest in thy Dispensation, in the governing of thy Church in the world. That thou shouldest glorifie thy Free-Grace in pardoning of the sins, and n the Salvation of some of lost Mankind, which was the great Master-piece of thy Love, that thou houldest choose out of poor lost Mankind, one or other; it is of admirable and incomprehensible Mercy: And that thou shouldest choose thy poor Creature as one in the Number, is matter of Adoration, Admiration; is matter of Eternal Extasie, nd is matter of Thanksgiving for ever. And this s the comfort of his poor soul, that he shall have n Eternity with thy self: Thou hast so assured him, hat he shall be blessing, honouring, and magnifying of thee among a company of Saints and Angels, nd the souls of just men made perfect. O blessed Lord, thou hast called him forth as a publick Spectacle

tacle to some, in a condition of shame and reproach to others of comfort; and to thy blessed Self, as one that is a witness for thee, that hath served thee with all faithfullness in his Trust and publick capacity and Employment. O Lord, thy Dispensation to thy poor Creature, hath been wonderfull, gracious, and mercifull; and he must say to the praise of thy free grace——

Here the hangman stooping down to take Drink which was reached up to him upon the Ladder, interrupted him.

Upon which Mr. Scot *said, Prethee let me alone, I have not done; and then proceeded in Prayer, as followeth.*

——That this very condition to which hee is now brought, he acknowledgeth is the answer of his Prayer before his going out of *England*. Thou knowest Lord, he did many times in Prayers and Tears seek thy blessed Majesty for counsel, and for advice, whether it was his duty to stay and suffer, or to shelter himself abroad; and if it were thy will to take more honour to thy self by his suffering, than living, thou wouldest bee pleased to re-mand him back again, and bring him hither. And he hath observed thy Providence checking of his way, and in preserving him all along untill he came to this. O blessed Lord, thy poor Creature doth acknowledge, that thy wayes to his poor soul hath been of wonderfull Grace and Mercy: It was a great mercy to him, that having had (by reason of many sinfull temptations, and many incumbrances, and many incessant businesses in the World, whereof he hath been a perpetual Drudge these many years past; and he hath not had the conveniency through his duty; the Lord know

knowes he had not the conveniency nor the heart, so to improve and keep his own Vineyard, while he had been looking after, or keeping other Vineyards; thou didst therefore all along (while he was abroad) give sweet opportunities, and precious seasons, while he was abroad, of seeking thy face, and studying his souls good concerning Eternity, and the Eternall pleasure of thy holy Will. And he blesseth thy Name that thou hast been pleased to open to him both the Scriptures and his Understanding, and so to answer the one by the other, as that he is (through the Grace of God) comfortably perswaded, that his Eternal Estate is out of hazard. But O Lord, thou hast been pleased, all the while that this Condition hath been doubtfull, to make his comforts to his poor Soul, doubtfull also; sometimes fear, and sometimes hope, have been mixed; again, and again wanting those Consolations that might support his Soul to such an issue. But blessed be thy glorious Name, the great God of Heaven and Earth, he hath been pleased to bear him witness to himself, to Angels; and to all that hear me this very day, thy poor servant that now stands to suffer, had joy and much consolation from God, and from his *Cause*, more then ever he had before; I say again, to the praise of the Free grace of God, I blesse his Name he hath engaged me in a *Cause not to be repented of; I say, in a Cause not to be repented of* ——

Here the Sheriff interrupted him, saying, Is this your Prayer, Mr. Scot? *desiring him to forbear those kind of expressions. Others also told him that he contradicted himself, and spoke blasphemy.*

Then Mr. Scot *said*, I shall say no more but this; The Lord I do acknowledge, that this very morn-

ing in the dark Chamber, I had very much of the presence of God; and from thence I take consolation to my self, that his Spirit is with me, and that he hath sealed unto my soul the Decrees of Heaven, at least perswaded my soul that it will be well with me, and that I am out of all danger, as to my Eternal Condition; and that I shall live and reign with him there, where all sin shall be done away, which is the growing glory of my Soul; and all tears wip't away also. In the mean time I pray thee, O Lord, that thou wouldest remember *England*, and remember thy Cause in *England*, and remember me with the joy of thy Salvation, in the instant of my departure; O Lord, it is a narrow entrance, it is a strait passage; it is an entrance into Eternity. O Lord, thou hast once to day shewed me something beyond it, something of the glory of God; I pray thee forsake me not while I am here and sensible, or afterwards in the passage of my Soul; To thee I leave it, and to thy providence, and do acknowledge thy goodness to my Soul, in fitting me to receive that good which thou in thy infinite pleasure dost think fit for me. And therefore O Lord, into thy hands I commend my Spirit. Lord I desire to have some more testimony of thy Love, if it be thy blessed will: It is enough that I live upon what I had to day; but if it be agreeable to thy holy Will; I would honour and eternally bless thee, if thou wouldest be pleased to shine upon me, with some more particular immediate discoveries of thy presence; but not my Will, but thy Will be done. The Lord be pleased to settle the Nation in peace, and in the power and purity of Religion and thy Ordinances in purity: And Lord, for thy Son, that is the darling of thy Soul, be thou pleased

to give him a glorious entertainment in the World, and let the Kingdoms of the World, become the Kingdoms of Jesus Christ; Lord thou hast a Cause in the World dear unto thee, I pray thee own it; though it may not be owned in all places, and by all persons, yet Religion is the Interest of them all. O Lord, Remember the price of blood that hath been shed for the purchasing of the Civil and Christian Liberties. And remember thy Enemies, that are not incorrigible Enemies to thy Truth and Holiness, and give them understanding to see their error, and to turn to thee; a heart broken, and with humiliation, that they may seek God with their whole heart, that they may be a Holy or Immanuel Nation, a Chosen Generation, a Peculiar People, zealous of good Works, carefull to shew forth the virtue of him that hath called them forth from Death to Life. The Lord call in all that belong to the Election of Grace, speedily into that number: Let no Weapon formed against thy Church, prosper; but Lord remember *Zion*, if it be thy good pleasure, and repair the Walls of thy *Jerusalem*. O Lord, thy Cause lies near the hearts of thy People; and I bear thee witness, that I have this income from thee, as the return of their Prayers: And that we are supported to bear Witness for thee very chearfully and with satisfaction. I desire to be found of thee in Jesus Christ: I do now abhor all my sins, and renounce my Services, and do account them all as dung. Lord, thou knowest I have desired to live: that I might serve thee better, and love thee more: But that I may be with thy self, Oh it is infinitely better, and to confirm that testimony which is concerning thy glorious Will: And thy Will be done in Earth, as it is in Hea-

ven, by me and all thine, from henceforth and for evermore, *Amen.*

Observations on Mr, *Scot.*

MEn whose *damnable Actions, whilst living, never merited from good men the smallest Credit, being now to be made Sacrifices to publick Vengeance, see how Saint-like they present themselves on the Stage. This man enter'd for a Black Saint in the Calander of Cruelty,* Scotus Nomine & Omine, *though not* natione, *strives now in the face of the world to leave behind him a good Memory, and by a feigned Repentance, to gain some Credit in the Peoples estimation. This man was one of the Grand Instruments of State, on whom the whole Body Politick turned, such an Inveterate Enemy to the King and Kingdom, That he not only sentenced him, but as a Testimony to future Ages, he desired that it might be engraven on the stone that laid over his Grave,* HERE LIES THE MAN THAT SENTENCED THE KING TO DEATH: *Thus this* Patriæ Perduellis, *insults over Majesty, and like a damned Politician, tramples under feet all goodnesse, and good men, and makes that his greatest glory, which time hath punisht with a serious Revenge, denying him not only a Charitable Censure, but not allowing him the common mercy of a Grave.*

If final Impenitency be a sign of final ruine, what shall we think of these? who not only acted what men and Angels Condemn, but have given their horrid Treasons the glorious Name of God's own CAUSE, *making (if possible) God the Author of Villany: Read then in this man, a desperate Traytor, a known Enemy to all goodnesse, Perjured*

ured in his first Principles, in his life loose, in his Prayers Blasphemous, and his End Miserable.

A fit Secretary to the Masters of those times. Judas *when he had betrayed his Master, went out, Repented and Hanged himself; But this* Scot *was Hang'd before he would Repent.*

If only Confession and Repentance can heale the Diseases of the Soul, what Room shall the Impenitent have in Gods Mercy: See here a King, nay the best of Kings, divested of Majesty, a prey to insulting Souldiers, Condemned by the worst of his Subjects, inferiour fellows, that were beholding to Adam *for a pedigree:* Terræ filii, *men not known, till their villanies proclaimed them odious And not only murthered, but murthered at his own door; Unhappy* England *in so great a losse! Sure the unparallel'd Traytors of those times, turned all Astronomers, and from the Ephemeris of all Treasons hatcht from the Creation, made Calculation for our Meridian. But here let us leave this infortunate man, and see who next Enters to play his part in this fatal Story.*

Some memorable Passages of Col. Adrian Scroop *after his Condemnation, and in his imprisonment at* Newgate, *which (though they are but few) may discover the excellent Christian frame of his heart, and how he was born up under so great Sufferings.*

AFter his Condemnation, one of his Children hanging upon him, and weeping over him,

he said, Peace Child peace, be still, not a word; thou hast a blessed portion: Who should be troubled to dye? For can any one have greater honour then to have his soul carried up to Heaven upon the wings of the Prayers of so many Saints?

When the Jaylor called him and Mr. *Scot*, Mr. *Jones*, and Mr. *Clement*, to go to the Dungeon, saying Gentlemen, you must go the Room where Major General *Harrison* was. Sayes Col. *Scroop*, Must we all go? He replyed, Yes. At which, laying his hand on his breast, and elevating his eyes, with a serious countenance said, Blessed be God that we are not parted.

As he sate at dinner, he spoke to a Minister that was with them, saying, I would speake it for the glory of God's free-grace, and the comfort of you all, That my sins are all pardoned, not one unpardoned: And God hath loved me with an everlasting Love, and in the strength of this will I go to Heaven.

Speaking to some Friends that came to visit him, said, I desire all the People of God to look at the Lords hand in this Dispensation, and own his Soveraignty; speak well of him, whatever he doth; Lie at his feet with their mouths in the dust, and live more in love and unity one with another.

A tall Gentleman comming into the Dungeon to see Col. *Scroop*, the night before he dyed, said to him, Uncle, I am sorry to see you in this condition, and would desire you to repent of the Fact for which you are brought hither, and stand to the Kings Mercy, and more words to the same effect. Whereupon Col. *Scroop* put forth his hand

and

and thrust him from him, using these words, *Avoid Satan.*

When the time approached for his Execution, Mr. *Scot*, and Mr. *Clement* were first carried away in the Sled, and the same Sled was afterwards to come and carry Col. *Scroop*, and Col. *Jones*; during that time, sayes Col. *Scroop*, Well Brother *Jones*, do you spend your time as the Lord shall direct you, I intend to take a little sleep, for I slept not well the last night, and my countenance is not so fresh as I would have it. Thereupon he laid him down and slept so soundly, that he snored very loud, and so continued untill the Sled came for him; whereupon being awakened, he riseth up, and a Friend taking him in his Arms, asked him how he did? He answers, Very well I thank God, never better in all my life: *And now* (saith he) *will I wash mine hands in innocency, so will I compasse thine Altar, O Lord*; And so with great chearfullnesse went to Execution: Col. *Adrian Scroop*, and Col. *John Jones*, (two comely antient Gentlemen) were both drawn upon that Sled which carried Mr. *Scot*; being come to *Charing Crosse*, (the place of Execution) Col. *Scroop* was first brought up to the Ladder, where he speaks as followeth.

Col. *Adrian Scroop's* Speech at Execution, *October* 17. 1660.

YOu see an Object here, that hath been in a better place; but howsoever the Lord Jesus Christ hath sent me to this place I should dye, I have no animosity nor malice against any man, nor ever had I, neither have I any

any evil will to those that brought me hither, nor to the Jury that found me guilty, nor Judges that passed Sentence; nor to him through whose means I was brought here to suffer. I say once more the Lord forgive him; I shall not name him, for I come not hither to reflect upon any mans Person.

I will not tell you what my Breeding hath been, because it is not good for any man (especially at such a time as this) to boast of his lineage and breeding; But this I shall say, that I was born and bred a Gentleman.

As for my Carriage, it may be some that look upon me here, knowes what it hath been: However the Lord knowes all, and the Lord God is Judge of all, and he will judge; I shall submit my self to his Judgement, which is a righteous Judgement. The Judgement of Men may go wrong, but Gods Judgement is right, I shall submit to his way. The Lord he is the Rock of Ages, *and my Support under this great weight that is now upon me: I look up to him alone, the Lord Jesus Christ is my Saviour and* Redeemer; *I am going into his Armes, blessed be his Name: I follow him, he is gone before me the same way: Therefore it is no reproach or shame to follow the Lord Jesus* Christ, *to dye in his Cause; for that is it which I Judge I am now going to do.*

That which I do desire of you (here are a great many Spectators both on the right hand and on the left) is, That this day may represent to you, the General Day of the Judgement of Christ, where you must appear, and there every man must receive according to their Works: and at that time it will be known; I say, at that time it will be known and seen, whose works are righteous, and whose are not. Therefore I would wish you, and desire you, to judge charitably of me.

Coll.

Coll. Scroop *having given a brief account of himself to the People, his last work was to give up himself to God in Prayer, as followeth.*

O Lord, thou art my Father, a present help in trouble; Thou art my Father, I believe in thee, I come unto thee, Lord Jesus, that went unto thy Father, and my Father, thy God and my God; and this is that which doth support my Spirit, and enable me to undergo this Death with chearfulness and readiness. Lord, thou knowest my heart and affections, and my desires, Oh deal not with me according to my sins, I am a miserable wretched sinner; *If thou enter into judgement, who is able to stand before thee? but there is forgivenesse with thee that thou mayest be feared.* O Lord let it be known and seen, that there hath not been any heart in me, to do any thing with malice or revenge, or that might shew any revenge: If there be any revenge on the other side, the Lord lay it not to their Charge. The Lord blesse those in Authority, the Lord blesse his Majesty, that he may reign prosperously, and that he may receive a blessing from the hand of the Lord. O Lord thou seest my failings, my infirmities and weaknesses: O Lord I beseech thee that thou wouldest bear with me, thou art a tender hearted Father; thou art my strength; when my heart and my strength faileth, then thou art the strength of my heart, and my portion for ever. O Lord be with me in this hour of temptation, and carry me through it, for thou art my God and my Father, into whose hands I commend my Spirit, for thou hast redeemed me.

Obsevateons

Observations on Mr. *Scroop.*

IF *Birth* or *Education can render a man accomplisht*, without doubt Mr. Scroop *deserves a favourable censure; but as the smallest spot is soonest discerned in a white Garment, so Treason dishonours the highest Extraction, and leaves a blot in the Scutcheon of Nobility. A candid nature obligeth me to love the man, yet my own Conscience, and that solemn Commandement*, Fear God, and honour the King, *makes me pity what I cannot justifie, and condemn the Treason as a Person that once lov'd the Traytor.*

Rex est Patriæ Pater, *the Father of his Country; and sure the better the Father is, the greater is the Childrens losse; Mr.* Scroops *Children were seen weeping for their Father, and were comforted by a Friend. but when* England *lost a Father, and by his means too, with others joyned in that hellish Design, we the poor Subjects and Children of our murdered Prince and Father, had no Comforter; nay, if at any time Sighes or Teares broke their Christal Prisons, we found Rods of Correction; nay, Rods steeped in Vinegar and Gall to keep us quiet, Persecutions of all sorts were invented to ruine the Kings Friends, Tyrants were honoured, and Good men cast out. Religion and Piety, those Christian Sisters, were either stript stark naked, or else rudely handled by every Vulgar Spirit; Charity went a begging, till at last finding her self slighted, she Winged her pinions for another Kingdome, and left Rapine to rule in her Place with us. Thus were we like poor Orphans handled by our severer Guardians, Till at last Heaven was bribed by our Incessant Prayers and Sighes, to send us Comfort; and by*

the return of a Gracious Prince, rendred again to the primitive lustre of our former happinesse.

He told a Friend in Prison, that he was sure all his sins were forgiven; and to another that desired him to repent of his heynous Offence, he cryed, avoid Satban. Can Treason arm a Conscience with so much confidence, or can a man be guilty of the Murther of a King, and put it off with a fuge Satan, *being told of it;* Harrison *and* Carew *must needs be Saints, yet dead* CHARLES *never had the mercy of a good Word; nay 'tis almost meritorious in some of their Opinions, To have been an Instrument in that unnatural Murther.*

'Tis a hard matter to wash ones hands in Innocency, when the Devil holds the Bason. And the greatest Confidence, though it may out-face men, can never daunt God. Learn hence, that to be born of Illustrious Parents, and trained up in the choycest Schools of Vertue, is nothing, unlesse God gives a Blessing. Treason must never go unpunished, Cura Deum dii sunt, *Kings are petty-Gods, and Jewells, whose Hearts God keeps in a Cabinet, whereof he only keeps the Key: and their Enemies must fall.* Ira Dei, *though it be* sera, *yet it is* Certa & Seria.

The

The Copy of a Letter sent from Col. John Jones *when Prisoner in the* Tower *of* London, *to a Relation.*

I Am very much grieved, to finde (by the Note I received from you) such dark and sad apprehensions upon your Spirit concerning me: We are in the hands of the Lord, and what he hath appointed for us, will be our portion, and no man can frustrate his holy purpose concerning us, which I question not will bee found to bee in love, whatever appearance it may have to men. My advice is to you, and all that love me, That (in case I be removed from you) you do not, neither in reality, nor outward garb, mourn for me; but rather rejoyce, that my portion is in heaven; and that my Dissolution or Removal out of this earthly Tabernacle, is but in order to my Cloathing with immortality, and possessing my eternal Mansion; and to my being for ever with Christ to behold his glory; and therefore that you do not behave your self, as those that have *no hopes but of this life.*

Secondly, that you take off your minde from mee, and fix it unmoveably upon your eternal relation the Lord Jesus Christ; in whose glorious and blessed presence, we shall meet ere long, to our eternal Rejoycing; it is the goodnesse of the Lord to us, to remove all Creature Comforts from us, that our soules might have no resting place to delight in, or to promise them safety; untill we return to the Ark of his Testimony, the

the boſome of his love manifeſted and exhibited for us in our bleſſed Lord Jeſus Chriſt. I writ in haſte, therefore excuſe my abruptneſſe.

Tower, Sept. 19. 1660.

Thine in ſincere love

JOHN JONES.

Let the firſt and laſt Verſes of *Pſalm* 27. be conſtantly fixed upon thy mind.

Verſ. 1. *The Lord is my Light and my Salvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid?*

Verſ. 14. *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart; wait I ſay on the Lord.*

Some few living Sentences, that fell from a dying man, Col. John Jones, *when he was in his Chains in* Newgate.

OBſerving one of Col. *Scroops* Children weeping, he takes her by the hand, ſaying to her, You are weeping for your Father, but ſuppoſe your Father were to morrow to be King of *France*, and you were to tarry a little behind, would you weep ſo? why he is going to reign with the King of Kings in everlaſting glory.

Speaking to a Friend that was to have accompanied him into *Ireland*, Ah! dear heart (ſayes he) thee and I were in that Storm together, going to *Ireland*, and if we had gone this Journey then, we had been in Heaven to have welcomed honeſt *Harriſon* and *Carew*; but we will be content to go after them, we will go after.

Speaking

Speaking of those that were gone beyond the Seas, O dear hearts, (saies he) in what a sad condition are our dear Friends beyond Sea, where they may be hunted from place to place, and never be in safety, nor hear the voyce of the Turtle, how much have we gotten the start of them, for we are at a point, and are now going to Heaven?

Speaking of the Sled in which he was to be carried to Execution, it is (said he) like *Elijah*'s Fiery Chariot, only it goes through *Fleetstreet*.

The time of his departure being come, this Aged Gentleman was drawn in one Sled, with his Aged companion Col. *Scroop*, whose grave and gracefull countenances, accompanied with courage and chearfullnesse, caused great admiration, and compassion in the Spectators, as they passed along the streets to *Charing-crosse*, the place of their Execution. And after the Executioner had done his part upon three others that day, he was so drunk with blood, that like one surfeited, he grew sick at stomack: and not being able himself, he set his Boy to finish the Tragedy upon Col. *Jones*, who coming up the Ladder with the like chearfullnesse that his Brethren did before him, and being placed fit for Execution, he proceeds to speak as followeth.

Col. John Jones *his Speech upon the Ladder*, October 17. 1660.

THere is two things that are necessary, now I am going through this narrow gate, or passage to the Eternal Majesty; I say two things are necessary, as to the occasion of my coming hither, to receive my Fathers good pleasure.

First,

First, *Peace with God.* Secondly, *Peace with Man.* I shall speak something to each of these; and in the first place, speak something of the Court wherein I received the sentence. It hath been reported, as I was told, that I confessed this Fact, and confessed that I was guilty of Murther, as under those several expressions that are in the Indictment, *viz.* ——— I desire to clear my self before the Lord, and before the world in that particular: for should I grant that I was guilty in reality and truth of Murther and Malice, *viz.* ——— I should belye my own Conscience, and draw upon me a greater weight than I could bear; But thus far I do confess, I was willing to make the work as short as I could; And because I would not stand so long, I told them I would take the first Jury that came; And when a Jury was called, then I did confess so much as I was convinced of, as to the matter of Fact, I desire you will judge charitably of this that I speak at this time, as in the presence of the Lord, that it is not so really, (*viz.* that I acknowledged my self guilty of Murder) I had no such thing in my heart. I must confess, I very freely quit his Majesty, considering what he doth in this case is the part of a loving Son to a Father, especially the Judges telling him that it is the Law; and I conceive that the Court did nothing, but what they to their best understandings, judged right as to Law; Therefore I freely acquit the Court, though there was not enough said to satisfie such a poor Creature as I am, in so great and deep a point as that was. As for all others, I do not know any man on the earth to whom I do bear any malice, but I am in perfect charity with all men, and

I hope the Lord is in charity with me; And therefore, as I desire to have forgiveneſſe my ſelf from all thoſe that I have offended, even ſo, I do freely forgive all thoſe that have in any meaſure offended me.

The next thing is towards God, and it is that which ſhould be laſt upon my heart: It is not expected that I ſhould give an account here of my ſtate and condition, for that is betwixt God and my own ſoul; And I do, through the grace and goodneſſe of God, firmly believe, that my Redemption is wrought, and my Pardon is ſealed, and that I ſhall be immediately in my Fathers Arms, and that I ſhall be tranſlated, and brought to behold the Lord Jeſus Chriſt in Glory, with comfort and fulneſs of joy.

Col. *Jones* his Prayer.

BLeſſed Lord God, thou art the great Opener, open unto my ſoul the Lord Jeſus Chriſt, who will lead me into the wayes of truth and life; O God ſave me, make good all the pledges of thy love unto my ſoul; Oh make all the Promiſes which I have believed all the dayes of my life, make them now good unto my ſoul, giving me the full enjoyment of thy ſelf: I deſire to bleſſe and praiſe thy Name for this hour, that thou haſt brought me to. Oh what am I, poor worm, that thou ſhouldeſt give me this opportunity to ſuffer for thy Name, and to acknowledge thy Mercies before ſo great a Congregation at this place! Holy Father, Holy Father, Oh that thou wouldeſt now rain down Bleſſings from Heaven upon thy poor Creatures, that do hear and behold this action, this day! Oh that thou wouldeſt ſanctifie this thing to them, and let poor England *be a Land of Truth and Happineſſe! Oh Lord let* England *flouriſh.*

And

And ob that thou wouldeſt make thy Angel of Light to ge before thy People: Good God, we pray thee keep off thoſe reat Judgements that hang over the Heads of theſe Nati ns, becauſe they have ſinned againſt Thee: Through th Name ſanctifie us, let not thy Name be reproached, Dea Father, receive my ſoul, I am ready to come unto thee: Bleſſed Father, into thy hand I commend my Spirit: thou haſt redeemed me, bleſſed be thy Name, in that thou haſt pened the Treaſures of thy love unto my poor Soul. Thou haſt given me this hope, whereof I need not be aſhamed. Bleſed be thy Name, my Spirit is full of joy. Ob Holy Father, Holy Father, I pray thee let thy Bleſſing come down upon hy poor people. Look on me, Holy Father, Stretch out hine arms to carry me over this brook, I pray thee ſtand by ne, Dear Father, I caſt my ſelf into thy hand, I commit my Soul unto thee.

Then ſpeaking to the Sheriff, ſaid, Mr. Sheriff, I muſt needs return you many Thanks for your civility.

Mr. Sheriff replied, I am glad to hear ſuch an Ingenious Confeſſion, and that you make ſuch an end, nd that you have not gone into any reviling language, as ſome others have done before.

After this, he committed his ſoul to God, and ſo eparted.

Obſervations on Col. *Jones.*

IF Old age could free a man from puniſhment, then had Mr. Jones a good Plea in the Court of Antiquity, his Gray hairs pleaded much gravity, but Reverence is not due to Traytors; to be zealous in a bad Cauſe, argues a Conſcience fit for Villany. This was his condition, ſo zea-

lous was he for the CAUSE, *that rather then Treason should cool, and the stony hearts of the Kings un-relenting Judges by delay melt into pitty, or fall back to their own obedience, he not only urgeth a speedy Murther, but lest they should want a Jury, he himself will be fore-man. To shew that he was not only old in years, but Vice; and had learned that Delay was dangerous in a bad Cause. But Gray hairs must not go down with peace to the Grave, when Murther and Treason rest unaccounted for; Had* Zimri *peace who slew his Master? such peace may all Traytors find. To kill a man had been a sin unpardonable by the Law of Nature and the Land, but to kill a King, nay, a Gracious King, under whose wings some of these Traytors sought Protection, was a Villany that future ages will blush at.*

Something as to Mr. Gregory Clement, *take as followeth.*

PErhaps some may think it strange that there is so little said as to Mr. *Gregory Clement*, who suffered with the rest: Therefore this only is to be said more, (which is known to many) that Mr. *Clement* was very silent both in the time of his Imprisonment at *Newgate*, and at the time and place of his Execution at *Charing-crosse*; only thus it is said, that he expresst his trouble (to some Friends in the Prison) for yielding so far to the importunity of his Relations, as to plead guilty to the Indictment: And though he spoke little at the place of Execution, yet (so far as could be judged by some discerning person that was near him) he departed this life in peace.

Obser-

Observations on Mr. *Clement.*

WEre there a Councel so learned in the Law, that (contrary to that old Rule, Causa patrocinio non bona major erit *) could cast so fair a Glosse on a bad Cause, that Justice it self would stoop to his Rhetorick; Questionlesse now he might have found a Client: See here a man called to the Bar to Answer,* Læsam Majestatem, *Treason in the highest degree that thought can fancy, struck Mute with the Horrour of his Conscience: Happy had he been if Nature had forgotten to have made a Tongue; but far more happy if he had never needed one to plead his own Guilt at the Bar of an offended Justice: I can say but little, where he scarce saith any thing himself: only this, That if Dying for the* Good Old Cause, *Dipt in the Kings Blood, only can make a Saint-like Martyrdome, and Martyrdome be the only way to be saved, I shall never go to Heaven.*

Some Additional Passages of Col. Scroop, *Col.* Jones, *and Mr.* Cook, *with his Letter to his Daughter.*

Some more Passages of Col. Scroop.

COl. *Scroop*, when a Friend asked him at parting, the same day, how he did, answered him, Better and better I thank God every moment, my life doubles upon me, and multiplies.

lous was he for the CAUSE, *that rather then Treaſon ſhould cool, and the ſtony hearts of the Kings un-relenting Judges by delay melt into pitty, or fall back to their own obedience, he not only urgeth a ſpeedy Murther, but leſt they ſhould want a Jury, he himſelf will be fore-man. To ſhew that he was not only old in years, but Vice; and had learned that Delay was dangerous in a bad Cauſe. But Gray hairs muſt not go down with peace to the Grave, when Murther and Treaſon reſt unaccounted for; Had* Zimri *peace who ſlew his Maſter? ſuch peace may all Traytors find. To kill a man had been a ſin unpardonable by the Law of Nature and the Land, but to kill a King, nay, a Gracious King, under whoſe wings ſome of theſe Traytors ſought Protection, was a Villany that future ages will bluſh at.*

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Obſerva

Obſervations on Mr. *Clement.*

WEre there a Councel ſo learned in the Law, that (contrary to that old Rule, Cauſa patrocinio non bona major erit *) could caſt ſo fair a Gloſſe on a bad Cauſe, that Juſtice it ſelf would ſtoop to his Rhetorick; Queſtionleſſe now he might have found a Client: See here a man called to the Bar to Anſwer,* Læſam Majeſtatem, *Treaſon in the higheſt degree that thought can fancy, ſtruck Mute with the Horrour of his Conſcience: Happy had he been if Nature had forgotten to have made a Tongue; but far more happy if he had never needed one to plead his own Guilt at the Bar of an offended Juſtice: I can ſay but little, where he ſcarce ſaith any thing himſelf: only this, That if Dying for the* Good Old Cauſe, *Dipt in the Kings Blood, only can make a Saint-like Martyrdome, and Martyrdome be the only way to be ſaved, I ſhall never go to Heaven.*

Some Additional Paſſages of Col. Scroop, *Col.* Jones, *and Mr.* Cook, *with his Letter to his Daughter.*

Some more Paſſages of Col. Scroop.

COl. *Scroop*, when a Friend asked him at parting, the ſame day, how he did, anſwered him, Better and better I thank God every moment, my life doubles upon me, and multiplies.

He also heard him say, when mention was made that there was some endeavours for his pardon, That only would prove a snare to him, but he was fully satisfied what to do, and should not to save his life, do any thing to prejudice his Conscience.

He also heard him, when one was discoursing to him the happinesse of Heaven, and telling him it consisted in three things, *viz.* A perfect Communion with God, A perfect Conformity to God, and a perfect Enjoyment of God. He made this reply, Those three things you mention are but one, we are entring into it, and can tell. And that Friend asking him further about it, he said, That God was but one pure Act, and in whom there was no succession nor distinction of Acts, and that Souls led forth in his Spirit, were in a manner made like to him; for their Injoying was their Conformity and Communion, and one was all: In which he seemed to be swallowed up, and even then got so far into Heaven, that all seemed to be but one Act with him.

Some Friends being present, heard both him and Col. *Jones* say; You can say, God is better than all the World, and say it truly; but you cannot say it with so much feeling and experience as we now can: we find he is so indeed.

Some more Passages of Col. John Jones *in Prison.*

COl. *Jones*, the night before he suffered, told a Friend he had no other Temptation upon him but this, lest he should be too much transported, and carried out to neglect and slight his life; so greatly was he satisfied to die in that CAUSE.

The

The day he suffered, he grasped a Friend in his armes, and said to him with some expressions of endearedness, Farewell; I could wish thee in the same condition with my self, that thou mightest share with me in my joyes.

Some more Passages of Mr. Cook.

MR. *Cook* speaking to his Wife a little before his death, said, my Lamb, now I am going where I shall meet the Saints all of one mind, which thou knowest was the desire of my heart, to see at another time saith he; truly my *Lamb*, if I might have my choice now, I would not desire life, for I could not live where I might not enjoy the liberty of my conscience; and when I can do nothing for God, what should I live for? O welcome sweet death! thy sting is out, blessed be God, I do embrace thee with rejoycing, thou art a good Porter that will suddenly open unto me the Gates of Eternity; O those Everlasting Gates will my Father set open to receive me. O blessed be God for Jesus Christ the fountain of all mercies! Lord Jesus I come flying to thee upon the wings of Faith; I come Lord full-sail to thee, *Lord* Jesus receive me. That which the world counts shame, saith he, I count it my joy, my Crown and my Glory,

A little before he parted with his Wife, she laying her head in his bosome and wept; whereat he said, my dear *Lamb*, let us not part in a shower, God hath wiped away all tears from my eyes, blessed be the *Lord*.

Mr. *Cook*'s Letter to his Daughter, *Octob.* 15. 1660. A little before his death.

To my dear Child, *Free-love Cook* : These with my most Fatherly endeared Love.

My dear sweet Child.

LEt *thy name* Free-love, *put thee in mind of the free love of God in Christ, in giving thee to me and thy dear mother; and know so soon as God gives thee any understanding, that thou art the Child of one whom God counted worthy to suffer for his sake, and to seal to the Truth of his Law and Gospel with his blood, which will be a great honour to thee in the judgement of all that truly love and fear God. I leave thee to the Lord, who I know will take care of thee, and be thy portion, so thou shalt never want. Learn with all speed to read the Scriptures, and to understand them, and have a great care to serve God, and study to love Jesus Christ, and be obedient to thy dear Mother, and good Grandmother, and thy loving Uncle and Aunt* Massey. *I pray thee never learn any Pride, but be humble and meek, and courteous, and wait upon Gods Ordinances: love the Word more than thy appointed Food. When the Lord shall please to alter thy condition, be sure to Marry one that is Gratious, and a man that feareth God; be sure to prefer Grace before Wealth and Parts : For a little with the fear of God, is bettter than great Riches with an ungodly man. The Lord make thee Religious; for beauty is vanity, and favour is deceitful,* But a woman that feareth the Lord, she shall be praised. *If the Lord give thee Children, be sure to bring them up Virtuously and Religiously, in the Nurture, Admonition, and fear of the Lord. I charge thee never to Marry without the consent of thy dear*

dear Mother, if she be then living. In all thy Actions have an eye to Eternity, and never do any thing against the light of thine own Conscience. Know that thy dear Father is gone to Heaven to thy dear Brother, and be sure so to live, that by Gods Grace thou mayest follow after. If God give thee Ability, I charge thee to do good to thy Friends, and to all Gods People: and if my last Will may be of force, do not Violate it in the least. So I leave Gods blessing with thee, Praying for thy Temporal and Eternal Happinesse, and Rest,

Octob. 15. Thy dear loving Father
1660. *JOHN COOK.*

Some Occasional Speeches, and Memorable Passages of Col. Axtel *and Col.* Hacker, *during their Imprisonment, and at their Execution.*

BEing asked by some Friends, how he found himself fitted to encounter with Death. He answered, I can say nothing untill I come to die, I dare not boast till I put off my Armour, but desire your Prayers untill there be no more need of them.

Returning from his Tryal at the Court to his Prison with a chearfull countenance, and his Wife coming full of trouble, he said, Not a Tear Wife, what hurt have they done me, to send me sooner to Heaven? And I blesse the Lord I could have freely gone from the Bar to the Gibbet. They had nothing against me neither by Gods Law nor their own Law, to condemn me: was it ever known that a man should die for such words? and further said, though men had Judged, yet God had not Condemned.

Some taking notice of his course lodging, he said, what

What matter is it to have a little durty way, when we have a fair house to come into.

Then looking upon Friends about him, said, If the sight of so few of Gods people be so comfortable, what will it be to enjoy all the Saints in Heaven together?

Towards the close of that Evening he went to prayer, (divers being present, who admired the blessed frame of Spirit that he was in) admiring God in all his appearances for his poor people; he laid all his comfort in the blood of a crucified Christ, and upon the Covenant of free grace; he did heartily desire pardon for all his Judges, Jury, and those Witnesses that had sworn falsly against him.

Returning again from the Court when he had received his sentence, he came into the prison very chearfully, with a Bible in his hand, saying, I shall have the use of this book two dayes more, and then enjoy the fulness of the Gospel to all eternity.

His Daughter coming in to him, he said, where hast thou been all this while, I thought thou hadst been ashamed of my chains: but they that will not bear the Cross, shall not wear the Crown.

A Gentleman coming to visit him, said, Shall I petition for your life? Col. Axtel *replyed, Sir, you offer me to my losse.*

The Gentleman told him he was going for *Ireland*, Col. *Axtel* said, Sir, pray remember my love to all Christian friends there, and tell them(said he, shakeing his chains rejoycingly) that you saw me in my chains; and I reckon all these links as so many pearls to adorn me, and I am sure they are so in Christs account; and tell them, that for the *Good Old Cause* which

which we were engaged in under the Parliament, I am now going to be their Martyr. And as for the King, I wish him as well as my own soul. But they have meerly murthered me, and they might as well have done it at the Tower, as have brought me hither to make this busle; I wish my blood do not cry to the third and fourth Generation. But I shall do them more hurt in my death, than I could do in my life. They had nothing in Gods law nor their own to Condemn me, the Court condoled me, bnt it was enough my name was *Axtel*, I wish that I may see them all in Heaven.

A Friend going into Glouceſterſhire, *said to him, Sir, what message will you now send to the Good People in the Country?*

Col. *Axtel* answered, Remember my dear love to them all, and tell them that their Prayers are answered. Bid them keep close to Christ, and let them not touch with Surplice or Common Prayer book; and bid them (whatever they do) love the Image of Christ where ever they see it, in *Presbyterian*, *Independent*, *Baptised*, or other; and take heed of striking in with any thing that will strike out any of the offices of Jesus Christ.

Four of his fellow Prisoners passed by his Chamber door, as they were going forth to Execution, and being denyed sight of them, he called them by their Names, and with a mighty fervent Spirit said, *The Lord go with you, the Angel of his presence stand by you*: (and then turning to his Friends, said) *Oh they are gone to Heaven before me*, but we will give them up to the Lord, and so went to Prayer, and presently after he went to Prayer again, saying; *God hath said, that*

that he will make us joyfull in the houſe of Prayer: and many obſerved that he did perform the duty of Prayer five times that day himſelf, wherein he laid himſelf very low before the Lord, acknowledging himſelf the worſt of all the Priſoners, and that he ſhould have the leaſt to ſay for God, and would ſay to his Friends, ſay nothing of me, till you ſee me on the uppermoſt round of the Ladder.

His Daughter coming in, he told her that he had left Jeſus Chriſt an Executor in truſt for her.

Having given an account to ſome perſons for their ſatisfaction about his proceedings againſt the Rebels in *Ireland*, ſaid, I can ſay in Humility, that God did uſe me as an Inſtrument in my place, for the ſuppreſſing of that bloody Enemy, and when I conſidered their bloody Cruelty, in murthering ſo many thouſands of Proteſtants and Innocent ſouls, that word was much upon my heart, give her blood to drink, for ſhe is worthy; and ſometimes we neither gave nor took Quarter, though ſelf-preſervation would have ſaid, give that which you may expect to have.

One coming in told him that his fellow Priſoners died Nobly and Chearfully, (well, ſaid he, but how do they ſtand?) Anſwer was made, upon a Ladder. *Bleſſed be God, ſaid he, it is a* Jacobs *Ladder.*

The Sun ſhining into the room, he ſaid, if it be ſo glorious to behold the Sun, what will it be to behold the Son of Glory?

Laying his hand upon (his fellow Priſoner) Col. *Hacker*, he ſaid, *come Brother, be not ſo ſad, by this time to morrow we ſhall be with our Father in Glory, and what hurt will they do us, to bring us through the Croſſe*

to

to the Crown. Well, our God is the God of Newgate.

Then the Officer coming to carry them down into the Dungeon, he took his leave of many of his Friends then preſent, ſaying, Love the Lord Jeſus, love the Lord, and weep not for me, for God hath wiped away all tears.

And coming to the door of the Dungeon, ſaid, I am now going to my bed of Roſes, my laſt bed.

Many Friends being with him, there was an eminent Godly Miniſter of the Presbyterian way; and Col. *Axtel* taking him by the hand, ſaid, I have one word to ſpeak to you, it is much upon my heart, that one great cauſe why the Lord contends thus with his people, is for want of their love towards them that were not of their minds; to which the Miniſter replyed, truly Sir I think ſo too, the Lord help us, that wherein we ſee we have done amiſſe, wemay do ſo no more.

Then ſaid Col. *Axtel*, I bleſſe God I have not much to charge my ſelf with in this matter.

Col. *Hacker* then ſaid; but I have much to complain of in that matter.

Col. *Axtel*, afterwards ſitting on his bed ſide clapping his hands, ſaid, if I had a thouſand lives, I could lay them all down for the Cauſe.

Whereupon another Godly Miniſter then preſent, asking him what he meant by the Cauſe;

Col. *Axtel* replyed, Sir I tell you I mean that cauſe which we were encouraged to, and ingaged in under the Parliament, which was for common Right and Freedome, and againſt the Surplice and Common-prayer book; and I tell you, that Surplice and Common-prayer book ſhall not ſtand long in *England*, for it is not of God. And

And afterwards, thinking that he ſhould not die that day, deſired ſome retirement, but News coming that he muſt die within an hour (though it was not ſo) he quickly made himſelf ready to go, and looking upon his Gloves, ſaid, theſe are my Wedding Gloves, my mortal muſt marry my immortality.

Some Friends going to ſee him the night before he was Executed, found him at ſupper very chearfull, and many being preſent, he ſaid, Take heed of temporizing, &c. For that hath been the occaſion of great Evil. Then ſpeaking to an Officer there preſent, that had continued till of late in the Army, ſaid, Brother, thou haſt been greatly Guilty herein, the Lord forgive thee, thou haſt a great hand in this.

To which the Perſon replyed, I confeſſe I have been ſo too much.

Col. *Axtel* anſwered, there is yet mercy for thee, if the Lord give thee repentance.

Moreover ſaid, the Lord forgive that poor wretch Lieut. C. N. *for he hath ſworn falſly in his Evidence; and now is that word made good*, that brother ſhall betray brother to death.

And ſpeaking of Col. T. *ſaid, Ah he hath appeared Five pound lighter in twenty than I thought him to be.*

And for Col. H. *He was the uncivilleſt of all about the late King, and yet he comes in a witneſs againſt* Hacker *and me.*

That evening many friends being with him, he prayed with them, and in that duty, the Lord by his ſpirit, filled him with excellent expreſſions, to the great refreſhing of thoſe about him. And bewailing the great Diviſions amongſt Gods people, he ſaid,

Lord,

Lord, if they will not live together in love, thou wilt make them lye together in sufferings. Then minding their present condition, said, Lord, Death is the King of Terrors to Nature, but it is a believers choice Friend, it is thy high-way to lead us into Gory.

After Prayer, taking notice of his Daughter, he said to her, *get an Interest in Christ, and keep close to him, he will be a better Father to thee than I, and so took his leave of her.*

The day of their Execution being come, several godly Ministers spent some time with them in Prayer, *viz.* with Col. *Axtel*, and Col. *Hacker*, and many friends coming in to pay their last respects; Col *Axtel* seeing one of his familiar friends and companions, said, my dear Brother, thou art better than I am, and yet I must go to Heaven before thee for all that.

He very chearfully said to divers then with him, dear friends rejoyce, I am a going where ye shall be also, yea, where ye shall be for ever with the Lord, and never part, and be without any more change; I beseech you follow the Lamb where ever he goeth, though he may lead you in a harsh, dismal, and difficult way, yet at last he will bring you into a pleasant path, and cause you to lye down in green pastures in the land of rest; *O be faithfull unto the death, and he will give you a Crown of life*, as he hath given to your suffering brethren.

Oh! all that we have or do suffer, is but to make Christ and heaven more sweet, dear and glorious to us; all the sad steps we shall tread on this Ladder, is but to mount us to Heaven, for at the top are Angels ready to receive us, as was on *Jacobs* Ladder.

All

All the things I meet with move me not, I blesse my God, for I am sure to fight a good fight, and finish my course with joy.

Afterwards, taking his leave of his Son, imbracing him in his Armes, he said, My dear Son, fare thee well, I must leave thee, get an interest in Christ, and love him, nothing else will stand thee in stead but an interest in him.

Then calling for his Bible, he hugged it, saying, This hath the whole Cause in it, and I may carry this without offence. And calling to a Friend, he desired him to remember his love to the Congregation where he was a Member, and after took his leave of all his Friends, exhorting them with much chearfullnesse to love the Lord Jesus Christ, and keep close to him; and so with great joy addressed himself to go to his next work.

It will be convenient in this place to give you a brief account of Col. *Francis Hacker*, in regard that Col. *Axtel* and he were fellow Prisoners, and Sufferers together. He was a man of few words, and had not the gift of Oratory, to deliver himself as others could, yet was very sweetly born up under his suffering, and had a very comfortable assurance that God had pardoned and accepted him in the blood of Christ; he had been a Professor of Religion many years in the Presbyterian way, and a great lover of godly Ministers, a man of a just and honest conversation among men, and one that desired to walk blameless in the sight of God; his fellow prisoner did say, He believed that Col. *Hacker* had an interest in Jesus Christ.

Col.

Col. *Hacker* declared to ſeveral of his own Friends a little before he ſuffered, that the greateſt trouble he had upon his Spirit, was, *that he had formerly borne too great a prejudice in his heart towards the good people of God that differed from him in judgement.* And then broke forth into this admiration, *O what am I poor vile worm! that God ſhould count me worthy to ſuffer with ſuch precious ſouls as theſe are, againſt whom I have been formerly ſo much prejudiced.*

And thus theſe two gracious perſons having finiſhed their courſe, and the time of their departure at hand, were both brought forth of Priſon, the ſledge being ready for them, they took their leave of ſome Friends, that ſtood at the door, and C. *Axtel* deſired them to be at the place of Execution; and both entring the ſledge, they caſt up their eyes towards that God to whom they were coming; then with a chearfull countenance ſetting themſelves down, they were drawn to *Tyburn*, the place of execution, where a Cart was ſet ready, into which they both aſcended, their countenance not at all changed, though now the King of Terror ſtared them in the face; the Ropes being put about their necks, and a burning fire kindled before their faces; and being there ready to receive that ſentence which nature would have ſunk under, if grace had not ſupported, firſt Col. *Axtel* applies himſelf to the Sheriff in theſe following words.

Col. Axtels *Speech at* Tyburn, *Octob.* 12. 1660.

MR. Sheriff, I am now as you ſee, come to the place of Execution, according to my Sentence: I deſire your leave that I may ſpeak freely, and with-

out interruption; first to this people, and then to God; for it is the last I shall speak in this world, and I hope it will redown to your account.

Mr. Sheriff's reply, Sir, you know what the Court prohibited you to speak, and what was spoken at the bar of the Court was there desired, therefore 'tis needless to repeat it here. I hope you will keep to the present business that concerns you, and not go out into impertinencies; and because you have but a little time, spend it to your best advantage, and the good of the people, and then you shall not be interrupted. Or to the same effect.

Col. *Axtel* begins. I say the very cause for which I have engaged, is contained in this book of God, (having the Bible in his hand) both in the civil and religious rights of it, which I leave to you, *giving the book to Mr.* Knowles. You see a dead man living, and yet I hope I shall live to all eternity, through the mediation of Jesus Christ, the Mediator of the covenant of free grace. I must truly tell you, that before these late Wars, it pleased the Lord to call me by his grace, through the work of the Ministry; and afterwards keeping a day of humiliation in fasting and prayer, with Mr. *Simon Ash*, Mr. *Love*, Mr. *Woodcock*, and other Ministers in *Laurence lane*, they did so clearly state the cause of the Parliament, that I was fully convinced in my own conscience of the justness of the war, and thereupon engaged in the Parliament service, (which as I did and do believe) was the cause of the Lord, I ventred my life freely for it, and now dye for it.

Then Mr. Sheriff said to this purpose, Sir, remember your self.

Col. *Axtel* proceeds; and after the work of the Lord was

was done in *England*, my lot cast me in the service of *Ireland*, and I thank the Lord I was serviceable to the *English* Nation in that Country, and have discharged my duty fully according to the trust committed to me there. As for the Fact for which I now suffer, it is for words, only for words, and but for words; and the Sentence is already reversed in my own Conscience, and it will be reversed by Jesus Christ by and by. I pray God from the very bottom of my soul to forgive all that have had any hand in my death, both Witnesses, and Jury, and the Court that passed Sentence; for considering the Doctrine of our Lord Jesus Christ, as he hath laid it down Mat. 5. 44. *It hath been said of old time, love your Neighbours, and hate your Enemies; but I say unto you, love your Enemies, and pray for them that hate and despightfully use you, that you may be the children of your Father which is in Heaven.* I desire according to this Doctrine from the bottom of my heart, that God would give them true repentance, and not lay their sin to their charge, nor my blood, which by Gods law and Mans (I think) could not justly have been brought here to suffer. But I bless God, I have some comfortable assurance, that I shall be imbraced in the Arms of Christ, and have cause to hope that his Spirit shall carry my soul into the Fathers hands. And if the glory of this Sunshine be so great, (*the Sun then shining bright*) how much more is the glory of the Son of God, who is the Son of Righteousnesse.

I think it convenient to give you some account of my Faith,

I believe all things written in the Old and New Testament, as the Principles and Doctrine of a believers Faith, I believe the blessed Ordinance of Christ, that it is our duty to hear the Word Preach-

ed, to seek unto God in prayer, and to perform family duties, and to walk in the Communion of Saints; and for my own part I am a member of a congregation, which I judge to be the way of Christ, (and were it for that only I were to dye, I could witness to it) which is a company of men born again by his Grace, that walk in the wayes of Christ, blameless and harmless. I believe Jesus Christ died for poor sinners, of whom I am chief, as the Apostle *Paul* saith, *This is a faithfull saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.* And if the Apostle might say so, much more may I.

My friends and countreymen, I have reason to bewail my own unprofitable life, having been very unfruitful unto the people of the Lord; the Lord knowes I have much fault upon my heart, were it not for the blood of Christ that cleanseth and washeth me, according to his promise, saying, *I loved you, and washed away your sins in my own blood.* For there is no remission of sins without the blood of Christ. I desire you all to loath and cast off sin, it were better to suffer than to sin; it is better to dye than to sin; nothing could grieve our Saviour but sin, and therefore have a care of that: you and I must meet one day at the bar of Christ, and the Son of God shall be our Judge, for God hath committed all judgement to the Son, *That all men should honour the Son as they honour the Father.* This day is a resemblance of that day, therefore be serious: beg as much good to your immortal souls as I expect to enjoy by and by. I beseech you beg of God that he would save your souls, and omit no opportunity through the strength of the Lord to believe, and put your trust in the Lord Jesus Christ; be sure to labour

bour after assurance of your interest in him, or else you will be of all men most miserable; for I of all men were most miserable if I had not believed, *To see the goodnesse of the Lord in the land of the living.*

Blessed be the Lord that brings me into this state, let the way or means be what it will; it is Gods sovereignty who made these creatures, to dispose of them how he pleaseth, and God hath ordained this death for me from all eternity. The Lord Christ often prayed, *thy will be done*, this is the Lords will. He hath numbred my dayes, and my times are in his hand. Many seek the Rulers favour, but every ones judgement is from the Lord. When *Pilate* said unto Christ, *Knowst thou not that I have power to crucifie thee?* Christ answered him, *thou couldst have no power against me, except it were given thee from above.* Therefore I acknowledge the righteous hand of God, he is Righteous, but I am sinful, *Therefore will I bear Gods indignation, because I have sinned against him.*

It is said of Jesus Christ, *that for the joy set before him, he endured the Cross, and despised the shame, and is set down at the right hand of God*, where I hope to see him by and by in Glory and Majesty, and to see his Angels and believers worshipping of him, and therefore I despise the shame. Our Saviour died upon the Cross without sin, I am a sinful creature, a wretched sinner, and shall I expect better than he that was my Master? he who was holy, and never had a sinful thought in all his life; and died not for himself, but for us, that we might live through his death; that through his poverty we might be made rich. And Christ having done this for his people, it should not be in their eyes thought a despicable

thing that we should suffer for him, having been engaged in the work of God. But Christ must prevail in Righteousnesse, and he will prevail.

Now Mr. Sheriff, I thank you for your civility, and for this leave.

After this Col. *Hacker* spoke something privately to him, whereupon Col. *Axtel* said, Mr. Sheriff, must we both dye together?

Mr. Sheriff answered, Yes.

Then Col. *Hacker* read a Paper which he had in his hand, a Copy whereof followeth.

FRiends and Country-men, all that have known me in my best estate, have not known me to be a man of Oratory, and that God hath not given me the gift of utterance, as to others, therefore I have only this briefly to say unto you that are Spectators: as the Parliament stated the War; I did out of Judgement and Conscience, joyn with them in the common Cause, and have through Grace been faithfull to it according to my measure. And as for that which now I am condemned for, I do freely forgive both Judges, Jury and Witnesses, and all others; And I thank the *Lord*, to whom I am now going, at whose Tribunal I must render an account, I have nothing lies upon my Conscience as Guilt, whereof I am now condemned, and do not doubt but to have the Sentence reverst. I do now apply my self unto God by Prayer, and do desire the hearty Prayers of all that fear God, that I may have a sweet passage from this mortal life, to that immortal life which God hath prepared for all that are in Christ Jesus.

Francis Hacker.

After

After the reading of this, he deſired that Col. *Axtel* would be both their mouths to God in Prayer.

And then Col. *Axtel* ſaid, I deſire all that fear the Lord to hear me with patience, and to lift up their hearts to ſeek the *Lord* with me, that we may have his ſtrength, and the preſence of his Spirit from this world to everlaſting life.

And with a wonderfull compoſed frame of ſpirit, and with an audible voice, entred upon the following duty, wherein the *Lord* helped him with excellent expreſſions ſuitable to both their conditions.

The Prayer followeth.

OH! bleſſed *Lord*, the God and Father of our *Lord* Jeſus Chriſt, who art the great God of Heaven and Earth, Heaven is thy Throne, and the Earth thy Footſtool; thou upholdeſt all things with and by the word of thy power. The iſſues of life and death are in thy hand O God. Bleſſed *Lord*, we pray thee let us have communion with thy ſelf, and the glory of thy face, let the ſhining rayes of Chriſt ſhine continually upon our ſouls. *Lord*, let there be no interruption between the brightneſſe of thy glory and our ſouls, till we come into the fullneſſe of the poſſeſſion of it. Bleſſed *Lord*, we deſire to take ſhame before thee and this multitude, for all our iniquities and tranſgreſſions: we were born, and came great ſinners into the world, the root of bitterneſſe was in us, that flowed from that bitter fountain *Adam*, but thou O *Lord* haſt been pleaſed to ſend the ſecond *Adam*, that *as by the ſin of one man Death entred into the world; ſo by the obedience and*

righteousnesse of one, Jesus Christ, many should be made righteous Blessed Lord, thou knowest all our original guilt, all upon our hearts, and all upon our consciencces, all our personal defilements and transgressions; we pray thee Lord, wash them all away in the blood of Jesus Christ. Lord we have nothing of our own to relie upon but a Christ; for all our goodness and righteousness is but as polluted rags, and menstruous cloaths. Therefore O Lord, hold out the covenant of grace to poor believers, and make Jesus Christ the Mediator of our covenant, to perform Gods part to us, and our part towards God. Oh Lord, in thee are our springs, thou art the fountain of all grace, let us have mercy and pardon from thee. Lord it is by grace that any here are saved. Thou shouldst be a righteous God if thou shouldst not only suffer us to lye under the condemnation of man, but to exclude us from Heaven and Glory for ever.

But Lord, if thou shouldst be strict to mark iniquity, Who should stand in thy presence? but there is mercy with thee, that thou mayest be feared. Lord thou hast said, *Who is a God like unto thee, pardoning iniquity, and passing by the transgressions of the remnant of thy people, for thine own Names sake.* Lord, it is thy covenant, that thou wilt put thy Spirit into our hearts, and erect thy Law in our inward parts, and our sins and transgressions thou wilt remember no more. Blessed be the Lord for the Lord Jesus Christ: for had it not been for a Christ we were undone for ever. Blessed be our Lord, that hath written our Names in Heaven, and give us a portion in Christ, in whom we have believed and trusted. We humbly

beg

beg of thee the pardon of all our personal and family guilt; the sins of our publick imployments, which thou knowest we have not willingly committed, though it may be through infirmity and temptation, and the sins of our Nature. Lord, we humbly pray thee, let us see our selves justified in the blood of our Lord Jesus, that we may say with the Apostle, *Who shall lay any thing to the charge of Gods elect?* It is God that justifieth us, it is Christ that died, yea rather, that is risen again for our justification. He is risen, that he might be our advocate, intercessor, and mediator. He is filled with all the fulness of the Godhead, to distribute to us according to our need. Thou hast promised by the Apostle, that God shall supply all our wants, according to the riches of his own grace. Lord thou wilt have the passeover eaten with sowre herbs, and Lord we are contented: but Lord thou hast provided sweet wine for us, and hast thou not kept the best wine, and the best of thy Divine comforts untill now? till now? to carry us over this bridge, and passage from Earth to Heaven; sanctifie this our passage, for it is best to have the Crosse with the Crown, they go together, and are inseparable; therefore saith our Lord, They that will suffer with me, shall also reign with me.

Dear Lord, we pray thee give us a full experience, and let thy holy Spirit witness to our souls that we are the children of God, & reconciled to thee in the covenant, and that we shall through thy Son be glorified with thee. Strengthen our Faith, that we may be purged, washed and cleansed, and for our justification, sanctification, and acceptation with the Father.

Glorious *Lord*, we desire to leave our requests with thee on behalf of this poor people, as the last

request

requeſt we have to beg of thee on this ſide heaven; if there be any here not belonging to Chriſt, and not Friends to him, *Lord* convert them; and ſhew them their own undone and miſerable eſtate, and give them the pardon of a dying Saviour, (thy poor ſervants would not part with a Chriſt for ten thouſand lives) Lord, make Chriſt precious to their immortal ſouls, Lord convince them of the evil of their ſins, and the evil of their own wayes, and break them off from them; and cauſe them to cloſe with Jeſus Chriſt. Thou haſt promiſed that thoſe that come unto him, thou wilt not caſt off. Remember all thy people, and help them to perſevere in thy grace and love, and make them able to hold faſt the truth till thou come, and to quit themſelves like men, to ſtand faſt in the faith.

Bleſſed *Lord*, we humbly pray thee to have mercy upon that great city, the place from whence we came. When thou reſolvedſt to deſtroy *Sodom*, thy ſervant *Abraham* expoſtulated with thee, and thou ſaidſt, *If there were but ten righteous thou wouldſt ſave it:* but Lord, there are many tens of righteous ones in that city. O *Lord*, let it go well therefore with that great city, and let thy Goſpel have free paſſage in the publick worſhip of it. Bleſs the government and governours thereof, and make them inſtruments to thy Glorious praiſe: We pray thee have reſpect to the chief Magiſtrates that are come here by command to ſee execution done. Oh *Lord* we beg mercy for their ſouls. O that Chriſt would evidence himſelf more to their ſouls, and that we might meet in heaven together, and be embraced in the armsof our *Lord* Jeſus Chriſt. And him that ſhall be the Executioner, and muſt now waſh his hands in our blood, do thou waſh his ſoul in the blood of Jeſus Chriſt; O Lord we pray

thee

thee, that thou wouldſt have pity upon his ſoul, and let him know what it is to be waſhed in the blood of Chriſt, that fountain ſet open for ſin, and for uncleanneſſe.

Bleſſed Lord, help us thy poor creatures with ſtrength, for we have no ſtrength of our own. Thy word ſaith, *That Death is the King of Terrors*; but bleſſed be thy Name, thou haſt taking the ſting out of it, and the poyſon from it: and therefore, as ſaith the Apoſtle, *Oh Death! then where is thy ſting? Oh Grave! where is thy victory? Thanks be to God, through Jeſus Chriſt, that hath given us the victory.* Thou haſt ſaid, and the Apoſtle, *we have the Sentence of Death in our ſelves, and therefore ſhould not truſt in our ſelves, but believe in Chriſt that raiſeth the dead.* Lord, we will not truſt in our ſelves but in the living God.——Oh my God, that art the God of *Abraham*, and *Iſaac*, and of *Jacob*, ſtrengthen and ſupport our poor ſouls. *Stephen* when he was ſtoned to death, ſaw the Heavens opened, and the glory of the Father, and of his Throne. Shall we but ſee the Face of Jeſus Chriſt, bearing up our hearts under all, and we ſhall go through. Thou haſt promiſed, that thou wilt never, never, never leave us, nor forſake us. Thou haſt ſaid, *who can ſeparate us from the love of God in Chriſt Jeſus?* Come life, come death, or what can ſeparate a believer from Jeſus Chriſt? let thy Angels come down; we are perſwaded that the Angels are ready to receive our ſouls, and to carry them into thy boſome, and into the company of *Abraham*, *Iſaac*, and *Jacob*, and of the bleſſed Apoſtles and Martyrs, and witneſſes of Jeſus, and juſt men made perfect in thy Kingdom. Bleſſed Lord, thou art our ſupport and comfort, ſupport us with the cordials of thy love.

Bleſſed

Blessed *Lord*, before we make an end of praying O thou Father of mercies, and God of all consolation, we beg one request for the chief Magistrate of this Nation, that thou wouldest give him a glorious Christ into his poor soul, and magnifie thy grace towards him, that he may become a friend unto Christ, & a friend to the people of Christ, and reign in righteousness; and may be a terror to evil doers, and a praise to them that do well; that he may cast away iniquity with his eye, and rule for God, before whom he and all others must render an account in the day of Judgement; *Lord* hear us for him. And blessed *Lord*, do the like for all that had any uncharitableness towards us, we would have none towards them, but we beg their souls might live in thy presence; make them to see their sins, & let them receive their pardon, that we might embrace one another through the grace of God in Jesus Christ, one day in heaven. Dear Father, we pray thee for them, as we would beg for our selves.

We now desire to resign up our selves into thy bosome, as it is thy command; thou hast said, *Ye are bought with a price, not with silver or Gold, but with the precious blood of Jesus Christ*: and we offer up our bodies and souls unto Christ, which is but a reasonable service, that thou shouldest have all when thou calleſt for them, our estates and lives themselves. The Earth is the *Lords*, and the fulness thereof, and we are all his works: It is Gods soveraignty to command whatsoever he pleaseth. Blessed *Lord*, we desire with our *Lord* Jesus, when he offered up himself upon the Cross, he said unto thee, *O Father, into thy hands I commend my spirit*; and with *Stephen* when he was put to death, *Lord Jesus receive my spirit*.

So say we, Lord Jesus receive our spirits; pity us,

love

love us, and accept us in thy Son, upon whom we reſt for life and ſalvation. Lord, let us know that death is a paſſage into Glory; it is appointed for all men once to die, and after death, to Judgement. This is a decree and ſtatute law in heaven, that all muſt die; and this is ſome comfort in our death, that from this time forward we ſhall ſin no more, grieve Chriſt no more, diſhonour God no more, nor offend any elſe no more; ſet thy love upon our ſouls, and let our prayers be diſſolved into praiſes, where we may embrace thee, and thou embrace us.

We humbly intreat thee do more abundantly for us, and all them we have prayed for, than we are able to ask or think, in the name, and for the ſake of our Lord Jeſus, who is the interceſſion with the Father, who hath promiſed that he will pay the Father for us; he is the mediator of the new Covenant, betwixt God and us, our fulneſs, our ſtrength, our comfort, and our ſupport, our all; in his name we ask all our requeſts: to whom with thy ſelf and thy holy ſpirit, we deſire to give all Honour and Glory, and Praiſe, for evermore, *Amen*.

After he had ended his Prayer, he gave the Sheriff thanks again for his civility, and turning to Col. *Hacker*, they ſaluted, and embraced each other in their arms, and ſaid, The Lord ſweeten our paſſage, and give us a happy meeting with himſelf in glory.

Then pulling his cap over his eyes expecting, as is ſuppoſed, that the cart ſhould be drawn away; with his hand lifted up, he uttered theſe words with a loud and audible voice, Lord Jeſus receive my ſpirit; but the Cart ſtaying a little longer, he lift up his hands the ſecond time; and with the like audible and loud

lou[illegible] voice said, into thy hands O Father, I commend my spirit; and yet in regard their was no man found to put forward the horse, to draw away the cart, until the common Hangman came down out of the cart himself to do it; the Carman, as many Witnesses affirm, saying, He would lose his cart and horse before he would have a hand in hanging such a man; by this he had opportunity to lift up his hands and utter the like the third time also.

One thing more is very remarkable, that when Col. *Axtel* and Col. *Hacker* were taken out of the Sledge into the cart, the Spectators being in great numbers there, all behaved themselves very civilly, only two persons among them, as soon as the Ropes were put about their Necks, cryed out very earnestly, Hang them, Hang them Rogues, Traytors, Murtherers, Hang-man draw away the cart; whereupon, a man that stood by them desired them to be civil, and said, Gentlemen, this is not civil, for the Sheriff knoweth what he hath to do, and thereupon they were silent, and gave attendance to Col. *Axtels* Speech and Prayer: but before he had done, those very persons were so affected, that they could not refrain from pouring out many tears upon the place, and went aside to a place a little more retired to weep; and that man that before desired them to be civil, went after them, and beheld them, to his great admiration, as himself hath narrated.

Observations on Mr. *Axtel* and Mr. *Hacker*.

THe last Actors in this bloody Tragedy are now entred upon the Stage, and seeing they were joyned in their lives, I thought it fit to leave them as I found them.

These

These were guilty of that horrid murther, in daring to protect what is a sin to think. Axtel *guarded those bloody Shambles, where Virtue and Majesty stood like Lambs before the Butcher. And now having brought the Ship of our Kings life, tost upon the tumultuous surges of so many uncertain fortunes, almost into the harbour of their malice: he bids Rebellion cast an Anchor on the dangerous Sands of the* Good Old Cause. *Thus when all good Christians hearts were melted in the Furnace of Affliction, to see Majesty lie bleeding, and pleading for life in every honest heart, before so sad a Tribunal: this Gentleman spent his time in raising his Souldiers spirits to a pitch of mirth, laughing at their Squibs: extreamly pleased, That Majesty rise offended with such sad perfumes from the seat where he sate, which was suddenly to stumble at a block, and passe unregarded to a cold Grave. But without question the Kings innocent blood, like* Abels, *cryed Justice louder far in the Court of Heaven, than the exalted voice of his barbarous men in their highest tones d[illegible] Westminster-Hall. But now God in his due time h[illegible] brought his Enemies to confusion. These men having slipt their collars out of the Bond of Allegiance, teach others that shall at any time act the same, what tis to be bound to their good behaviour at* Tyburn. *Certainly, if a sacred Oath taken on Earth, and inrolled in Heaven, be not of force enough to subdue a rebellious spirit, and keep it in the bounds of honesty, smaller engagements will never do it. Well may they pull down Church Government, level Episcopacy, root out Divinity, and deface Divine Worship, that dare lift up a hand against Majesty. See the end of these men, their names shall perish, and their memory shall be rooted out, to enjoy the pleasures of the world for a while, and* Tyburn *at the end is the Traytors Legacy.*

Take comfort from hence, every good Christian, and be sure, Post tenebras sperare lucem, *a blustering night of*

sorrow

sorrow may have a joyfull morning, the Sun will break through the Clouds.

Let the miseries this Kingdom suffered in the absence of its dear Prince, teach us how to prise his presence, let the punishments of these vile Regicides teach us how to fly Treason; for certainly, men of corrupt principles, must have miserable conclusions.

I have heard of a Gentleman in our late troubles, that trembled to come before Bradshaw, imagining that sure he must be more than Man that durst Sentence his King. These were men that made godlinesse a Cloak for Rebellion, and Religion a pretence for Treason, led away with the Fanatick Raptures of self-conceited Brains, men of a desperate fortune, building their own happinesse on the ruines of other mens misfortunes. If such men as these deserve the title of Saints, unlesse it be in Pluto's Legend, I leave it to more serious judgements.

Are not these the men whom fortune fam'd with so much favour, whose painted Plumes waved in the inconstant air of the giddy multitudes commendations, followed by whole Troops of Armed men, and carried Death in their countenances; where is now their Honour? where is now their Glory? how did they out-face Rebellion, and by their prosperous fortunes, seem'd to tell the World, that Treason and Murther were no sins in Gods sight. Alas! the case is alterd, Treason hath found its merits; All good Christians rejoyce, and with one accord blesse Heaven for our Redemption from our Ægyptian Slavery, crying out

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Εἰς Κοῖραν ὅσω εἰς Βάσιλευς.